THE PO-
maunder
of Prayer, by T. Becon.

Eccles. 24.

& Pleasauntly doe I smell, euen as it were Cynamome. &c.

¶Imprinted at Lõdon by Iohn Daye.

¶*Cum Priuilegio.*

THOMAS BECONVS SACROSAC
TÆ THEOLOGIÆ PROFESSOR.

Ora expressa vides, vivos imitantia vultus.
Quod potuit calamo pictor & arte vides,
Mentis quã nullus potuit tibi reddere pictor,
Effigiem scriptis, præbuit ipse suis.

16-648

A Prayer for the Morning.

I Render vnto thée (O heauenly father) moſt hartie thankes, by thy deare ſonne Jeſus Chriſt, that this night paſt thou haſt vouchedſafe of thy fatherlie goodneſſe to preſerue me frō all euill, and to geue my body reſt & ſléepe: I now moſt entierly beſeech thée that as thou haſt raiſed vp this my body from ſléepe, ſo likewiſe thou wilt deliuer my mynde from the ſléepe of ſinne, and from the darkneſſe of this world, that I walkyng in the light of thy bleſſed worde, may onely do that is pleaſaunt in thy ſight, profitable to my neighbour, and healthfull to my ſoule. Amē.

A Prayer for the Euenyng.

I Most humbly thanke thée (O mercifull Father) for preseruing me this day from all misfortunes, and for thy other benefites wherewith thou hast plenteously blessed me. I beséeche thée forgeue me all my sinnes, wherewith I haue offended thy fatherly goodnes from the very begynnyng of my life vnto this present houre, & take me this night into thy tuitiõ, that myne enemies may haue no power ouer me, but that my body enioying a sweete slæpe, my minde may continually watche vnto thée, and through faith behold thy blessed maiestie with a perfect hope after this frayle and transitory life, to possesse that immortall and heauenly life, where thou

thou gloriously lineſt and reigneſt with thy onely begottē ſonne and the holy Ghoſt one true and euerlaſtyng God, worldes without end. Amen.

A Prayer for the forgiuenes of ſinne.

O My Lord and onely Sauiour Jeſu Chriſte, whiche cameſt into this world to take away the heauy burdens of them that were loden, to ſeke that was loſt, to call ſinners vnto repentaunce, to geue euerlaſtyng life to the faithfull, and to be a mediator betweene God the father and vs: I poore and wretched ſinner from the very hart lamēt, and inwardly bewayle my ſinneful and wretched life, deſiring thē for thy promiſe ſake accordyng to thy

mercifull wont, to be my mediatour and aduocate vnto God the father, that he may forgeue me all mine old sinnes, and so wholly possesse my hart by his blessed spirite, that he may defende me, against all perils to come, whiche the deuill, the world or the flesh imagineth against me, & so chaūge me into a new man, that mine old sinnes being wyped away in thy precious bloud, I may walke frō vertus to vertue vnto the glorie and prayse of his blessed name Amen.

A Prayer vnto God the father.

THy derely beloued sonne (O most louing father) taught vs in his holy Gospell, that to knowe thee to be the alone true God,

God, is euerlasting life. Graunt therfore we beseeche thée, that we may truly know thée, euen as we are taught by thy holie word, beleue with the hart, and confesse with the mouth, that thou alone art the true liuing and immortall God our heauēly father, our maker, our preseruer, and our defender, that we thus beleuing & confessyng may through thy sonne Christ become heires of euerlasting life. And as we thus beleue & confesse of thée: so geue vs grace to shewe forth this our faith by godly conuersation and vertuous liuing, that men seyng our good workes, may glorifie thée our heauenly father, to whom be prayse for euer. Amen.

A Prayer vnto God the sonne.

O Lord Jesu Christ the sonne of the liuing God, yea, very God him selfe begotten of God the father from euerlastyng and continuyng true and immortall God worlds without end, by thée all things were made both in heauen & in earth, by thée also they be cõserued & kept in a godly order, thou art the brightnesse of thy fathers glorie, thou art the very Image of his substaunce, in thée are hid all treasures of wisedome and knowledge, in thee dwelleth all fulnes, by thée are we reconciled to God the father, by thée are we set at peace with him through the bloud of thy crosse, by thée haue we frée accesse vnto the glorious throne of Gods maiestie, and by thée are we brought in through faith vnto his grace, wherein we stand and reioyce, in hope of the glo-

glorie of God: we thanke thée for all thy benefites, and most hũbly beséech thée to geue vs grace faithfully to beleue in thée, stedfastly to confesse thée God & true man, earnestly to acknowledge thée our alone redemer, Sauiour, Satisfier, Reconciler, Intercessor, Mediator and Aduocate that we altogether depẽding on thée and thy merites, on thy blessed passiõ, precious death and glorious resurrectiõ, may study through thy grace, so to order our life in true holines and innocencie, that at the day of iudgement thou mayst present vs both body and soule vnto thy heauenly father, and so for euer & euer place vs in thy glorious kingdome. Amen.

Vnto God the holy Ghost.

O Holy and blessed spirite, which beyng true and euerlasting God, with God the father and God the sonne procedest frō them both full of maiestie & power, whiche also with thy heauenly breath quickenest the myndes of thē that afore were dead through sinne, makest mery the hartes of the faithfull penitent, bringest into the waye of truth all such as haue erred & are deceiued, settest at one such as were at debate, cōfortest the soules of them that hūger and thirst after righteousnes and plenteously enrichest them with diuers giftes, whiche pray vnto thée in the name of Jesu Christ: Purifie our hartes we beseech thée with the fire of thy loue, mortifie in vs whatsoeuer is not thyne, renue and garnishe our myndes with thy heauenly benefites

fites & ſpirituall giftes, that they may be made thy temples, leade vs vnto all neceſſarie truth, ſuffer vs not to be caried about with diuers and ſtraũge doctrine, but alway to remaine in that doctrine, wherof thou alone art ỹ author, enarme our ſoules againſt ỹ craftie aſſaultes of ſuttle Sathan, agaynſt the vayne pleaſures of the wicked worlde, and againſt the leiwde luſtes of filthy fleſhe, that we beyng replenifhed with thy holy breath, may doe that onely, which is acceptable in thy godly ſight. Amen.

¶ Particular Prayers to be ſayd of the Magiſtrates.

FOr aſmuch as it is thy godly pleaſure (O kyng of kynges, and

and Lorde of Lordes) to appoint me among other a ruler of thy people, geue me grace I beseech thée, so to minister the common weale, & so to execute my office, that I may please thée, and hurt no man in all my doynges, but iudge equally and iustly, rule according to thy will, shew my selfe a father vnto thy people, & so behaue my selfe in all myne enterprises, that I seeking thy glorie, the furtheraunce of thy blessed Gospell, and the weale of the subiectes, may (when thou shalt render to euery man according to his deedes) be found blameles in thy sight, through Iesus Christ our Lord. Amen.

¶ Of the ministers of Gods word.

O Thou hygh Prieſt and euerlaſtyng Byſhop Jeſus Chriſt, the alone teacher of all godly truth, and the onely Curat of our ſoules, which by thy holie word haſt appointed ſome of thy congregation to be Miniſters and Preachers of thy bleſſed law and glorious Goſpell, that by this meanes, the holy Ghoſt alſo working, they may call ſinners vnto repentaunce, preache remiſſion of ſinnes in thy name, perſwade vnto vertue, and diſſwade from vice: for aſmuch as it hath pleaſed thee to call me an vnprofitable ſeruaunt vnto that holy office of miniſtratiõ, and to make me a preacher of thy word: I moſt humbly beſeech thee, to geue me thy holy ſpirite, whiche may leade me into all truth, inſtruct me with the knowledge of thy holy miſteries,

and

and through his heauenly inſpiration ſo prepare my hart, and order my toung, that I may neither thinke, breath, nor ſpeake any thing, but that may turne vnto thy glorie and the edifiyng of thy flocke. Graunt alſo that what ſoeuer I preach in word, I may fulfill the ſame in worke vnto the example of that thy flocke, which thou haſt purchaſed with thy precious bloud, that when thou the chief ſhepheard ſhalt appeare I beyng founde faithfull in my office, may through thy goodneſſe receiue the incorruptible crowne of glorie. Amen.

¶ Of Subiectes or Commons.

AS it is thy godly appointment (O Lord God) that ſome

some should beare rule in this world to sæ thy glorie set forth, & the common peace kept, so it is thy pleasure agayne, that some should be subiectes and inferiours to other in their vocatiõ, although before thée there is no respect of persons. And forasmuch as it is thy good will to appoint me in the nũber of subiectes, I beseech thee to geue me a faithfull and an obedient hart vnto the hye powers, that there may be found in me no disobedience, no vnfaithfulnes, no treasõ, no falshode, no dissimulation, no insurrection, no commotion, no cõspiracie, nor any kinde of rebellion in word or in dæde against the ciuill Magistrates but all faithfulnes, obedience, quietnes, subiection, humilitie, & whatsoeuer els becommeth a subiect, that I liuing here in all lowlines

of

of mynde maye at the last day through thy fauour be lifted vp vnto euerlasting glorie, where thou with the father and the holy Ghost liuest & raignest very God for euer. Amen.

¶ Of Fathers and Mothers.

The fruite of the wombe and the multitude of children is thy gift and blessing (O Lord) geuē to this end, that they may liue to thy glorie and the commoditie of their neighbour. For asmuch therfore as thou of thy goodnesse hast geuen me children, I beseech thee geue me also grace to traine them vp euen from their Cradels in thy nourriture and doctrine, in thy holy lawes and blessed ordinaūces, that frō their very young age

age they may know thée, beleue in thée, feare and loue thée, and diligently walke in thy commaũdemẽtes, vnto the prayse of thy glorious name. Amen.

¶ Of Children.

THou hast geuẽ a cõmaundement in thy law, O heauenly father, that children should honour their fathers and mothers, I most humbly beseech thée, therfore to breath thy holy spirite into my brest, that I may reuerence and honour my father and mother not onely with outward gestures of my body, but also with the vnfayned affection of the hart, loue thẽ, obey them, pray for them, helpe them, and doe for them, both in word and déede, whatsoeuer lyeth in my power, that thou seyng

mine vnfained harty good will toward my Parents mayst become my louing heauenly father, and number me among those thy children, whom thou hast appointed (from euerlasting) heires of thy glorious kingdome, through thy welbeloued sonne Jesus Christ our Lord. Amen.

Of Masters.

Thy commaundement is by thine holy Apostle (O most mercyfull Lord Christ) that masters should entreate their seruauntes gently, putting awaye threatninges, and doing that vnto them, whiche is iust and equall, forasmuch as we also haue a master in heauen with whom there is no respect of persons. Graunt I most hartly pray thee, I may so order

order my seruauntes that I attẽpt none vnrighteousnes against them, but so vse my rule and authoritie ouer them, that I may alway remember that thou art the common Lord of all, and we all thy seruaunts, agayne that I may not forget that we be all brethren hauyng one father whiche is in heauẽ, and looke for one glorious kingdome, where thou with the father and the holy Ghost liuest & raignest true & euerlastyng God for euer. Amen.

¶Of Seruauntes.

O Lord we are commaunded by thy blessed Apostles, that we should honour and obey our bodely maisters with feare and trẽbling, not onely if they be good & curteous, but also though they

be froward, and serue them not vnto the eye as men pleasers, but with singlenes of hart, not churlishly aunswering them againe, nor picking, stealing, or conueying away any part of their goodes vniustly, but shewyng all good faithfulnes vnto our masters, as though we serued God & not mē. Graunt me grace, I most humbly beseeche thee, so to serue my master and my superiours, that there may be foūd no fault in me, but that I behauing my selfe vprightly, iustly, faythfully and truly in my vocation, may do worshipp to ỹ doctrine of thee my God & Sauiour in all thinges. Amen.

Of Maydes.

There is nothing that becommeth a mayd better then silence,

lence, shamefastnes and chastitie of both body and minde. For these thinges being once lost, she is no more a mayde but a strompet in the sight of God: howsoeuer she disguiseth her selfe and dissembleth with the world. I therefore most humbly beseech thee (O mercyfull Father) from whom cõmeth euery good and perfect gift, and without whom we are able to do nothing, that thou wilt so order my toũg, and dispose my talke that I speake nothing but ỳ becommeth my state, age and person, neither that I delight to heare any talke, that might in any point moue me to lewdnes, seyng ỳ euill wordes corrupt good maners. Geue me also such shamefastnesse as may plucke me away from the delectation either of thinking, speaking, hearing, seing, or doing euill, that

my whole delight may be in ver-
tue, in godlineſſe, in eſchewing
idlenes, in geuing my ſelfe conti-
nually to ſome godly exerciſe, but
aboue all thinges in thinking and
ſpeaking of thee in readyng thy
bleſſed word and heauenly law,
which is a lanterne to my feete &
a light to my pathes. Moreouer
ſuffer neither my mind to be defi-
led with euill thoughtes, nor my
body to be corrupted with any
kinde of vncleannes, but geue me
grace ſo to order my ſelfe in eſ-
chewing idlenes & wāton wicked
company, that my minde being
free from euill affectes, and my
body cleare from all vncleannes,
I may be founde a meete temple
for the holy ghoſt to inhabite, and
if it be thy good pleaſure hereaf-
ter to call me vnto the honorable
ſtate of Matrimonie, that I may
byng

bring also vnto my husband a pure and vndefiled body, & so liue with him in thy feare vnto the prayse & glorie of thy blessed name. Amen.

Of Singlemen.

LOrd thou hast commaunded by thine holy Apostle, that we should abstaine from fornication, & that euery one of vs should knowe how to kæpe his vessell, that is to say his body, in holines and honour and not in the lust of concupiscence, as do the heathen whiche know not God: I beseech thæ geue me grace to behaue my selfe according to this thy holy cõmaundement: that in this time of my single life I defile not my body with whoredome or with any other vncleannes: but so order my selfe with all honestie & pure-

nesse of life, that I may glorifie thee my Lord God both in bodie and spirite. Amen.

¶ Of Husbandes.

FOrasmuch (O heauenly father) as thou hast called me from the single life vnto the holy state of honourable wedlocke, which is thy good and blessed ordinaunce for all them to liue in that haue not the gift of continencie, & hast geuen me a woman to wife, that I liuing with her in thy feare may auoyde all vncleannesse, I most hartely pray thee geue me grace to liue with her accordyng to thy godly pleasure. Kill in me all filthie & fleshly lustes. Suffer me not to delight in any straunge flesh, but to content my selfe onely with her loue, to loue her as Christ

Christ loued the congregation, to cherish her as I would cherishe mine owne body, to prouide for her according to my abilitie, to instruct her with the knowledge of thy blessed word, quietly & peaceably to liue with her, and to agree together in such perfect concorde and vnitie, as is found amõg many mẽbers in one body seing now that we also are no more two, but one flesh, that other seing our godly & quiet conuersation, may hereby be prouoked to forsake their filthy liuing, and so embrace the holy state of honorable wedlocke vnto the glorie and prayse of thy holy name. Amen.

Of Wiues.

O Lord for asmuch as thou of thy fatherly goodnesse hast

vouchedsafe to kéepe me from my tender age vnto this p̄esent, and hast now called me from my single life vnto the holy state of honorable wedlocke, that I liuing therein, might according to thine ordinaunce bring forth children vnto thy glorie: Geue me grace I most entierly beseeche thée to walke worthie of my vocation, to knowledge my husband to be my head, to be subiect vnto him, to learne thy blessed word of him, to reuerence him, to obey him, to please him, to be ruled by him, peaceablie & quietly to liue with him, to weare such apparell as is meete for my degrée, and by no meanes to delight in costly iewels and p̄oud galaunt vestures, but alway to vse such clothing as become a sober Christiā womā, circúspectly and warely to loke vn-

to

to my houſhold, that nothing periſh through my negligence, & alwayes haue a diligēt eye, that no diſhoneſtie, no wickednes, no vngodlyneſſe be committed in my houſe, but that in it all thinges be ordeined according to thy holie will, which art worthie all honor, glorie and prayſe for euer and euer. Amen.

¶Of Houſholders.

TO haue childzen & ſeruaūts, is thy bleſſing (O Lord) but not to order thē according to thy worde, deſerueth thy dreadfull curſſe. Graunt therefore, that as thou haſt bleſſed me with an houſhold, ſo I may diligently watche that nothing be committed of the ſame that might offend thy fatherly goodneſſe, and be an occaſion of tur-

turning thy blessing into cursing but that so many as thou hast cõmitted to my charge, may eschew all vice, embrace all vertue, liue in thy feare, call vpon thy holie name, learne thy blessed commaundementes, heare thy holie word, and auoyding idlenes diligently exercise them selues euery one in his office according to their vocation and calling vnto the glorie of thy most honorable name. Amen.

¶ Of all Christians.

ALbeit (O heauenly father) all we that vnfainedly professe thy holy Religion, & faithfully cal on thy blessed name, are thy sonnes and heires of euerlasting glorie, yet as all the mẽbers of a body haue not one office, so likewise

wise we being many and making one body (wherof thy dearely beloued sonne is the head) haue not all one gift, neither are we all called to one office, but as it hath pleased thée to distribute, so receiue we. We therfore most hũbly pray thée, to send the spirite of loue & concorde among vs, that without any disorder or debate, euery one of vs may be content with our calling, quietly liue in the same, studie to do good vnto all men by the trus and diligent exercise therof without to much seeking of our own priuate gaine, and so order our life in all pointes according to thy godly will, that by well doing we may stoppe the mouthes of such foolish and ignoraunt people, as report vs to be euill doers, and cause thẽ through our good workes to glorifie thée

our

our Lord God in the day of visitation. Amen.

For the grace and fauour of God.

WHosoeuer lyueth without thy grace & fauour (O most gracious and fauorable Lord) although for a time he waloweth in all kinde of fleshly pleasures, and abound with to much worldly riches, yet is he nothing els but the wretched bondslaue of Sathan, & the vile dunghill of sinne. All his pleasure is extreme poison, all his wealth is nothing but playne beggerie. For what felicitie can there be, where thy grace and fauour wanteth? But where thy grace & fauour is present (though ỹ deuill roare, the world rage, the flesh swell) there is true blessednes,

nes, vnfained pleasure and conti-
nuall wealth. Poure down ther-
fore thy heauenly grace & father-
ly fauour vpon vs, that we beyng
assured of thy fauorable goodnesse
towardes vs may reioyce and glo-
rie in thee, and haue mery hartes
whensoeuer we be most assailed
with any kinde of aduersitie, be it
pouerty or sickness, losse of frēdes,
or persecution for thy names sake
to whom be glorie for euer. Amē.

¶ For the gift of the holy Ghost.

SO frayle is our nature, so vile
is our flesshe, so lewde is our
hart, so corrupt are our affectes,
so wicked are all our thoughtes
euē from our childhode vpward,
that of our selues we can neither
thincke, breath, speake or do any
thing

thing that is prayse worthy in thy sight (O heauenly father) yea, except thou doost assiste vs with thy mercifull goodnes all thinges are so farre out of frame in vs, that we see nothing present in our selues but thy heauye displeasure and eternall damnation. Vouchsafe therefore (O swéete father,) to send thy holy spirite vnto vs, whiche may make vs new creatures, put away from vs all fleshly lustes, fill our hartes with new affectes and spirituall motions, & so altogether renew vs both in body and soule through his godly inspiration, that we may dye vnto old Adam, and liue vnto thée in newnesse of life seruing thée our Lord God in holines and righteousnesse all the dayes of our life. Amen.

For

For the true knowledge of our selues.

IT is written in thy holie Gospell, most louing Sauiour, that thou camest into this world not to call the righteous, that is such as iustifie them selues, but sinners vnto repentaunce. Suffer me not therfore (O Lord) to be in the number of those iusticiaries, which boasting their owne righteousnes, their owne workes and merites, despise that righteousnes that commeth by faith, which alone is alowable before thee. Giue me grace to knowe and to knowledge my selfe (as I am) euen the sonne of wrath by nature, a wretched sinner, and an vnprofitable seruaunt, and wholy to depend on thy mercifull godnesse with strong and vnshaken faith,

that in this world, thou mayst cõtinually call me vnto true repentaunce, seyng I cõtinually sinne, & in the world to come bring me vnto euerlasting glorie. Amen.

For a pure and cleane hart.

The hart of man naturally is lewde and vnsearcheable through the multitude of sinnes, whiche as in a stinking dunghill lye buried in it, in so much that no man is able to say: my hart is cleane and I am cleane frõ sinne. Remoue frõ me therfore (O heauenly Father) my lewd, stonie, stubburne, stincking and vnfaithfull hart. Create in me a cleane hart, free from all noysom and vngodly thoughtes. Breath into my hart by thy holy spirite, godly and spi-

ſpirituall motions, that out of the good treaſure of the hart, I may bring forth good thinges, vnto the prayſe and glorye of thy name. Amen.

For a quyet cõſciẽce.

THe wicked is like a raging ſea which is neuer in quiet, neither is there any peace to the vngodly, but ſuch as loue thy lawe (O Lorde) they haue plentie of peace, they haue quiet mindes & contented conſciences, whiche is the greateſt treaſure vnder the Sunne, geuen of thee to ſo many as ſeeke it at thy hand with true faith and continuall prayer. Giue me (O Lord) that ioyfull Iewell, euen a quiet minde and a frée merry conſcience, that I being frée frõ the damnable accuſations of Sathan,

than, from the craftie perſuaſions of the world, from the ſubtill entyſementes of the flesh, from the heauie curſe of the law, and fully perſwaded of thy mercifull goodneſſe toward me through faith in thy ſonne Chriſt Jeſu, may quietly ſerue thee both bodily & ghoſtly in holineſſe and righteouſnes all the dayes of my life. Amen.

¶ For Fayth.

FOrasmuch as nothing pleaſeth thee, that is done without faith, appeare it before the blind world neuer ſo beautifull and cõmendable, but is counted in thy ſight ſinnefull and damnable, yea the ſelfe ſinne and damnatiõ, this is moſt humbly to deſire thee (O father) for Chriſts ſake, to breath into my hart by thy Spirite, this moſt

moſt precious and ſingular gift of faith, which worketh by Charity, whereby alſo we are iuſtified and receiued into thy fauour, that I truly beléeuing in thée, and fully perſwaded of the truth of thy holy word, may be made thy ſonne and inheritour of euerlaſting glorie, through Jeſu Chriſte our Lord. Amen.

¶ For Charitie.

THy cognisaunce and badge, whereby thy Diſciples are knowen (O Lorde and Sauiour Jeſu Chriſt) is charitie or loue, which cõmeth out of a pure hart, and of a good conſcience, & of faith vnfayned. I pray thée therefore giue me this Chriſtian loue, and perfect charitie, that I may loue thée my Lord God with all my

 hart,

hart, with all my minde, with all my soule, & with all my strength, doing allwaye of very loue that onely, whiche is pleasaunt in thy sight: againe that I may loue my neighbour and Christian brother as my selfe, wishing as well to him as to my selfe, and ready at all times to do for him, whatsoeuer lyeth in my power, ỹ whē we all shall stand before thy dreadful iudging place, I being knowen by thy badge, may be numbred amōg thy disciples, and so through thy mercy receiue the reward of eternall glorie. Amen.

¶ For Pacience.

WHen thou liuedst in this world (O Lorde) Christe, thou shewedst thy selfe a mere mirrour of perfect pacience suffering

ryng quyetly not the ſpitefull wordes, but alſo the cruell dædes of thy moſt cruell enemies forgeuing them and praying for them, whiche moſt tyranclike handled thée. Giue me grace (O thou moſt méeke and louing lambe of God) to folow this thy pacience, quietly to beare the ſlaũderous wordes of mine aduerſaries, pacientlỹ to ſuffer the cruell dædes of myne enemies, to forgiue them, to pray for them, yea, to do good for them, & by no meanes to goe about once to auẽge my ſelfe, but rather giue place vnto wrath, ſeing that vengeaũce is thine, and thou wilt reward, ſeing alſo that thou helpeſt them to their right that ſuffer wrong, that I thus pacientlỹ ſuffering all euils, may afterward raigne with thée in glorie. Amen.

For humilitie.

VVhat haue we, O heauenly Father, that we haue not receiued? Euery good gift, and euery perfect gift is from aboue & commeth downe from thee which art the father of lightes. Seyng then all that we haue is thyne, whether it pertaine to the body or to the soule, how cā we be proude, and boast our selues of that which is none of our own, seing also that as to geue, so to take away again thou art able and wilt, whensoeuer thy giftes be abused, and thou not knowledged to be the giuer of them. Take therfore away from me all pride & hautinesse of mind, and graffe in me true humilitie, that I may knowledge thee the giuer of all good thinges, be thākefull vnto thee for them, & vse them vnto

vnto thy glorie and the profite of my neighbour. Graunt also, that all my glorie and reioysing may be in no earthly creatures, but in thee alone which dost mercy, equitie, and righteousnes vpon earth. To thee alone be all glory. Amen.

¶ For Mercyfulnes.

Thy dearely beloued sonne in his holy Gospel exhorted vs to be mercifull, euen as ỹ our heauēly father art mercyfull and promisest that if we be mercifull to other, we shall obtaine mercy of thee, which art ỹ father of mercies, and God of all consolation. Graunt therfore that forasmuch as ỹ art our father, & we thy children, we may resemble thee in all our life and cōuersation, & that as thou art beneficiall and liberall,

not onely to ỹ good but also to the euill: so we likewise may shewe our selues mercifull, gentle and liberall to so many as haue nede of our helpe, that at the dreadfull day of dome we may be founde in the number of those mercifull, whom ỹ shalt appoint by thy onely begotten sonne to go into euerlasting life, to whō with thee and the holy Ghost be all honour and prayse. Amen.

¶ For true godlines.

IN thy law (O thou maker of heauē and earth) thou hast appointed vs a waye to walke in, & hast commaunded that we should turne neither on the right hand, nor one the left, but do according to thy good will & pleasure, without adding of our owne good ententes

tentes and fleshly imaginations. As thou hast commaũded, so giue me grace good Lord, to do. Let me neither folow mine owne will, nor the fancies of other men, neither let me be beguiled with the visar of old customes, lõg vsages, fathers, decrées, auncient lawes, nor any other thing that fighteth with thy holy ordinaunces & blessed commaundements, but faithfully beleue and stedfastly cõfesse that to be ỹ true godlines, whiche is learned in thy holy Bible, and according vnto that to order my life vnto the prayse of thy holy name. Amen.

For the true vnderstanding of Gods word.

O Lord as thou alone art the authour of the holy Scriptures,

tures, so likewise can no man, although neuer so wise, politike & learned, vnderstand them, except he be taught by thy holy spirite, which alone is the Scholemaster to lead the faithful into all truth. Vouchsafe therfore I most humblie beseech thee to breath into my hart thy blessed spirite, whiche may renew ỹ senses of my mind, open my wittes, reuele vnto me the true vnderstanding of thy holy misteries, and plant in me such a certaine and infallible knowledge of thy truth, that no subtill perswasions of mans wisedome may plucke me from thy truth, but that as I haue learned ỹ true vnderstanding of thy blessed will, so I may remaine in the same cõtinually, come life, come death, vnto ỹ glory of thy blessed name. Amen.

For

For a life agreable to our knowledge.

AS I haue prayed vnto thée (O heauenly Father) to be taught the true vnderstanding of thy blessed word by thy holy spirite, so I most entierly beseéche thee to giue me grace to lead a life agreable to my knowledge. Sukfer me not to be of the number of them, whiche professe that they know God with their mouth, but denie him with their déedes. Let me not be like vnto that sonne which sayd vnto his father, that he would labour in his vineyeard, and yet labored nothing at all, but wēt abroad loitering idely. Make me rather like vnto that good and frutefull lād which yeldeth agayn her sēde with great increase, that men seyng my good workes, may glo-

glorifie thée my heauenly father. Amen.

For the healthy of the body.

I Féele in my selfe (O mercifull Sauiour) how great greuous a prison this my body is vnto my soule, which continually wisheth to be loosened out of this vile carcasse and to come vnto thée, seyng it hath here no rest, but is at euery houre vexed with the filthy lustes of the flesh, with the wicked assaultes of the deuill and the world, and is neuer at quiet, but allway in daunger to be ouercome of her enemies, were it not preserued of thy goodnes by the ministeric and seruice doyng of thy holy aungels. Notwithstanding (O most louing Lord) forasmuch as it

it is thy good pleasure that my bo-dy & soule shall still remaine here together as yet in this vale of mi-serie: I beseech thee to preserue my soule from all vyce, and my body from all sicknesse, that I en-ioying through thy benefite the health both of body and soule, may be the more able to serue thee and my neighbour in such wor-kes as are acceptable in thy sight. Amen.

For a good name.

NOthing becometh ỹ profes-sour of thy name better (O heauenly Father) then so to be-haue hym selfe accordyng to his profession, that he may be well reported of them, that be of the houshold of Faith, yea such since-ritie and purenes of life ought to be in them which profesſe thy ho-

ly

ly name, that the very aduersaries of thy truth should be ashamed once to mutter against them. Giue me grace therefore I most intierly desire thee, so to frame my life according to the rule of thy blessed word, that I may giue no man occasiō to speake euill of me, but rather so liue in my vocation, that I may be an example to other, to liue godly and vertuously vnto the honour and prayse of thy glorious name. Amen.

For a competent liuyng.

ALthough I doubt not of thy fatherly prouision for this my poore and needy life, yet for as much as thou hast both commaūded and taught me by thy deare sonne to pray vnto thee for things neces-

neceſſarie for this my life. I am bold at this preſent to come vnto thy diuine maieſtie moſt humbly beſeeching thee, that as thou haſt geuen me life, ſo thou wilt giue me meate and drincke to ſuſtaine the ſame. Agayne as thou haſt geuen me a body, ſo thou wilt giue me clothes to couer it, that I hauing ſufficient for my liuing, may the more freely and with the quieter minde apply my ſelfe vnto thy ſeruice and honour. Amen.

¶ For a patient and thankefull hart in ſickneſs.

WHom thou louest (O Lord) him dost thou chaſten, yea euery ſonne that thou receiueſt, thou ſcourgeſt, and in ſo doyng: thou offereſt thy ſelfe vnto him, as a father vnto his ſonne. For

what sonne is he whom the father chasteneth not? Graunt therfore I most hartely pray thee, that whensoeuer thou layest thy crosse on me, and visitest me with thy louing scourge of sickenes, I may by no meanes striue agaynst thy fatherly pleasure, but pacientlye and thankefully abyde thy chastisement, euer being perswaded, that it is for the health both of my body and soule, and that by this meanes thou worckest my saluation, subduest the flesh vnto the spirite, and makest me a new creature, that I may hereafter serue thee the more frælye, and continue in thy feare vnto my lyfes ende. Amen.

For strength against the deuill, the world, and the flesh.

O Lord God, the deuill goeth about like a roaring Lyon, seeking whō he may deuour. The flesshe lusteth against the spirite. The worlde perswadeth vnto vanities, that we may forget thee our Lord God, and so for euer be damned. Thus are we miserably on euery side besieged of cruel and vnrestfull enemyes, and like at euery moment to perish, if we be not defended with thy godly power against their tyranny. I therfore poore and wretched sinner, dispairing of mine owne strength, which in deede is none at all, most hartely praye thee to endue me with strength from aboue, that I may be able through thy helpe with strong fayth to resist Sathā, with feruent prayer to mortifie the raging lustes of the flesh, with continuall meditation of thy holy

law, to auoyde the folish vanities and transitorie pleasures of this wicked world, that I through thy grace being set at liberty from the power of mine enemies, may liue and serue thée in holines and righteousnes all the dayes of my life. Amen.

¶ For the helpe of Gods holy aungels.

AN infinite number of wicked aungels are there (O Lord Christ) which without ceasing sæke my destruction: Against this exceeding great multitude of euill spirites, send thou me thy blessed & heauenly aungels, which may pitche their tentes round about me, and so deliuer me from their tyrannie. Thou (O Lorde) hast deuoured hell, and ouercome the

the Prince of darkneſſe with all his miniſters, yea and that not for thy ſelfe, but for them that beleue in thee. Suffer me not therfore to to be ouercome of Sathan, and of his ſeruauntes, but rather let me triumph ouer thē (that I through ſtrong fayth and the helpe of the bleſſed aungell hauing the victory of the helliſh armie) may with a ioyfull hart ſay: Death where is thy ſting? hell where is thy victorie? and ſo for euer and euer magnifie thy holy name. Amen.

¶ A Prayer to our Lord Jeſus Chriſt, called *Cōditor cæli & terræ.*

O Thy maker of heauē & earth, King of Kinges, and Lord of Lordes, which of nothing didſt make me to thy image and like-

nes, and didst redeeme me with thine owne precious bloud, whō I a sinner am not worthy to name, neither to call vpon, neither with my hart to thinke vpon, humbly I desire thee, & meekely pray thee, that gently thou wouldest behold me thy wicked seruaūt, and haue mercy on me, which hadest mercy on the woman of Canane, and of Marie Magdalene, whiche didst forgeue the Publicane, and the theefe hanging on the crosse. Vnto thee I cōfesse. O most holy father, my sinnes which if I would, I cā not hide from thee. Haue mercy on me Christ, for I a wretch haue sore offended thee, in pride, in couetousnes, in glotonie, in lechery, in vainglorie, in hatred, in enuie, in adulterie, in theft, in lying, in backbiting, in sporting, in dissolute and wanton laughing, in idle

wordes,

wordes, in hearing, in talking, in touching, in thinking, in sleeping, in working, and in all wayes, in whiche I a frayle man, and most wretched sinner might sinne. My default, my most greuous default. Therefore I most humbly praye and beseech thy gentlenes, which (for my health) descended from heauen, whiche dydst holde vp kyng Dauid, that he should not fall into sinne. Haue mercy on me, oh Lorde haue mercy on me (O Christ) the whiche didst forgeue Peter, that did forsake thee. Thou art my creatour & my helper, my maker, and my redeemer my gouerner, my father, my Lord, my God, & my kyng. Thou art my hope, my truste, my gouerner, my helpe, my comfort, my strength, my defence, my redemption, my life, my health and my

reſurrection. Thou art my ſted-faſtnes, my refuge or ſuccour, my light and my helpe, I moſt humbly and hartely deſire & pray thee helpe me, defend me, make me ſtrong and comfort me, make me ſtedfaſt, make me mery, geue me light and viſite me, reuiue me agayne, which am dead. For I am thy making and thy worke (Oh Lord) deſpiſe me not, I am thy ſeruaunt thy bondman, although euill, although vnworthy, and a ſinner. But whatſoeuer I am, whether I be either good or bad, I am euer thine. Therfore to whom ſhall I flee, except I flee vnto thee if thou caſt me of, who ſhal or wil receiue me? If thou deſpiſe me, & turne thy face from me, who ſhall looke vppon me? Recogniſe and knowledge me (although vnworthy) cõming to thee, although

I be vile and vncleane, for if I be vile and vncleane, thou cãſt make me cleane: If I be ſicke, thou cãſt heale me: If I be dead & buried, thou cãſt reuiue me. For thy mercy is much more, then mine iniquitie, thou cãſt forgeue me more then I can offend. Therfore, Oh Lord, do not conſider nor haue reſpect to the number of my ſinnes, but according to the greatneſſe of thy mercy forgeue me, and haue mercy on me moſt wretched ſinner. Say vnto my ſoule, I am thy health, which ſaydſt: I will not the death of a ſinner, but rather that he liue and be conuerted, and turne to thée. Oh Lord be not angry with me, I pray thée moſt mœke father for thy great mercy, I moſt humbly beſeech thée, that thou bring me to the bliſſe, that neuer ſhall ceaſe. Amen.

For the glorie of Heauen.

THe ioyes (O Lord) whiche thou hast prepared for them that loue thee, no eye hath seene, no eare hath heard neither is any hart able to thinke. But as the ioyes are great & vnspeakeable, so are there few that do enioy thē. For straight is the gate and narrow is the way, whiche leadeth vnto life, and fewe there be that finde it. Notwithstanding, O heauenly father, thou hast a litle flocke, to whom it is thy pleasure to geue the glorious kingdome of heauē. There is a certaine number of sheepe that heare thy voyce, whom no man is able to plucke out of thy hand, whiche shall neuer perish to whō also thou shalt geue eternall life. Make me therfore,

fore, O Lorde, of that number, whom thou from euerlasting hast predestinate to be saued, whose names also are written in ỹ booke of life. Plucke me out of the company of the stinking goates, which shall stand on thy left hand and be dãned, and place me among those thy shæpe, which shall stãd on thy right hand and be saued. Graunt me this, O mercyfull Father, for thy deare sonnes sake Iesu Christ our Lorde. So shall I enioying this singular benefite at thy hand, and being placed in thy glorious kingdome, sing perpetual praises to thy godly maiestie, whiche liuest and reignest with thy dearely beloued sonne, and the holie Ghost one true and euerlastyng God. &c.

¶ Meditations for the soule.

☞ The godly beyng troubled by the wicked, complaynyth vnto God.

O My God, my soule is full of trouble: and my life draweth nigh vnto the graue. Psal. 88. The congregation of naughtie men haue sought after my soule and haue not set thee before their eyes. 86. They lay wayte for my soule. 56. My God my soule is vexed within me: my soule is among Lions. 57. For many there be that say of my soule, there is no helpe for him in his God. 3. They gather thē selues together against the soule of the righteous, & condēne the innocēt bloud. My soule is sore troubled: But Lord, how long wilt thou punish me? 6. My soule is filled with the scornefull reproofe of the wealthy, & with the deceitfulnes of the proud. 123.

The

¶ The godly beyng thus grœued desireth God to be deliuered.

VP Lord, disapoint them, & cast them downe, and deliuer my soule frō the wicked. 17. My God, my soule is vexed within me. Oh kéepe my soule and deliuer me. 25. My soule is brought low. 44. And therfore vnto thée O Lord, will I lift vp my soule. 25. My soule waighteth still vpō thée O God: for of thée commeth my saluation. Saue me O God, for the waters are come nye euen vnto my soule. 69. Oh draw nigh vnto my soule & saue it: Oh deliuer me bécause of mine enemies. Comfort the soule of thy seruaūt, for vnto thée do I lift vp my soule. 86. For my soule hath lōg dwelt among them, that bé enemies to peace.

peace. Oh Lord I beseech thée deliuer my soule. 116. So shall my soule flye vnto the Lord, before the morning watch.

¶ That God would dismay their enemies, by his promises.

O My God, saye vnto my soule, I am thy saluation. Let them be confounded and put to shame, that séeke after my soule to destroy it. 35. Then shall my soule be ioyfull in the Lord, and reioyse in his saluation. Oh my soule, wayte still vpon God for of him commeth my saluation.

¶ The godly expresseth how good God hath bene vnto him.

Lord

LOrde thou haſt brought my ſoule out of hell. 30. And haſt deliuered my ſoule from death. My ſoule hath pacientlye taryed for the Lorde. 31. My ſoule ſhall make her boaſt of the Lorde: for the Lord deliuereth the ſoules of his ſeruaũtes. 34. He that feareth the Lord, his ſoule ſhall dwell at eaſe. 25. He hath deliuered my ſoule in peace. 55. And hath deliuered my ſoule from death. 56. O my God my ſoule hangeth on thée: thy right hand hath holden me. 63. O prayſe our God, which holdeth our ſoule in life. 66. My lippes will be fayne, when I ſing vnto thée: and ſo will my ſoule, whom thou haſt deliuered. 71. He ſhall preſerue the ſoules of the poore, & ſhall deliuer their ſoules from wrong. 72. Great is thy mercy towarde me for thou haſt deli-

deliuered my ſoule from the neithermoſt hell, 86. In the multitude of the ſorrowes of my hart, thy comfortes haue refreſhed my ſoule. 93. Turne agayne then vnto thy reſt, O my ſoule: for the Lord hath rewarded thee. Thou haſt deliuered my ſoule frō death, mine eyes from teares, and my feete from falling.

The godly geueth thākes for the great benefites, which God hath beſtowed vpon him.

PRayſe thou the Lord, O my ſoule prayſe the Lorde. 104. For he ſatisfieth the emptie ſoule, and filleth the hungry ſoule with goodnes. 107. Prayſe the Lord, O my ſoule, and all that is within me prayſe his holy name. 103.

Prayſe

Prayse the Lord, O my soule, & forget not all his benefites, which forgeueth all thy sinne and healeth all thine infirmities, and saueth thy life from destruction, and crowneth thee with mercy and louing kindnesse: therefore O my soule prayse thou ỳ Lord. Prayse the Lord, O my soule: while I liue, I will prayse the Lord: yea, as lõg as I haue any being I will sing prayses vnto my God.

A thankes geuing vnto God for all his benefites.

Thy benefites toward me, O most louing Father, are so great and infinite whether I haue respect vnto my body or vnto my soule, that I finde not in my selfe how to recompence any part of thine vnspeakeable goodnesse toward

ward me. But thou which needest none of my goodes, knowing our beggery, yea our nothing, requirest of vs for a recompence of thy kindnes onely ỹ sacrifice of prayse and thankes geuing, O Lord and mercifull father, what worthie thankes am I poore and wretched sinner able to geue thee? Notwithstanding trusting on thy mercie & fauourable kindnes, I offer vnto thee in the name of Christ the sacrifice of prayse, euer thãking thee most hartely for all thy benefites, whiche thou hast bestowed vpon me thyne vnprofitable seruaunt from the beginning of my life vnto this present houre, most humbly beseeching thee to cõtinew thy louing kindnes toward me, and to geue me grace to walke worthie of this thy fatherly goodnes, that when ỹ shalt call me out of this

this careful life, I may enioy that thy most singular and last benefite, whiche is euerlasting glorie through Iesus Christ our Lord, to whom with thee and the holy ghost be all honour and prayse for euer and euer. Amen.

A prayer to be said at the houre of death.

O Lord Iesu, whiche art the onely health of all men liuing and the euerlasting life of them whiche dye in thy faith. I wretched sinner geue and submit my self wholy vnto thy most blessed will. And I being sure that the thing cannot perish whiche is cõmitted vnto thy mercy, O Lord, geue me grace that willingly I may leaue this frayle and wicked flesh in hope of the resurrection,

whiche in better wise shall restore it to me agayne, I beseeche thee, most mercyfull Lorde (Jesus Christe) that thou wilt by thy grace make strong my soule a-gainst all temptations. And that thou wilt couer & defend me with ỹ buckler of thy mercy against all the assaultes of the deuill. I see & knowledge ỹ there is in my selfe no helpe of saluation. But all my confidence, hope, & trust is in thy most merciful goodnes, I haue no merites nor good workes, whiche I may alledge before thee. Of my sinnes and euill workes (alas) I see a great heape, but through thy mercy I trust to be in the number of them to whō thou wilt not im-pute their sinnes: but take and ac-cept me for righteous and iust & to be the inheritour of euerla-sting life. Thou mercifull Lorde

wash

waſt borne for my ſake, thou didſt ſuffer both hunger & thirſt for my ſake, thou didſt preach and teach, thou didſt pray & faſt for my ſake, thou didſt all good workes and dædes for my ſake. Thou ſuffereddſt moſt greuous paines & tormentes for my ſake. And finally, thou gaueſt thy moſt precious body to dye, and thy bloud to be ſhed on the croſſe for my ſake. Now moſt mercifull Sauiour, let all theſe thinges profite me, whiche thou freely haſt geuē me, that haſt geuen thy ſelfe for me. Let thy bloud cleanſe and waſh away the ſpots & foulnes of my ſinnes. Let thy righteouſneſſe hide and couer my vnrighteouſnes. Let the merites of thy paſſion & bloud be ſatisfaction for my ſinnes. Geue me Lord thy grace that my faith and ſaluation in thy bloud, wauer not

in me, but euer be firme and constant, that the hope of thy mercy and life euerlasting neuer decay in me, that charitie ware not cold in me, finally, that the weakenes of my flesh be not ouercome with feare of death. Graunt me (merciful Sauiour) that whē death hath shut vp the eyes of my body, yet that the eyes of my soule may stil behold and looke vpon thee, that when death hath taken away the vse of my toung and speeche, yet that my hart may cry and say vnto thee, In manus tuas Domine commendo spiritū meum, that is to say, O Lord, into thy handes I geue and commit my soule, Domine Iesu accipe spiritum meum. Lord Iesu receiue my soule vnto thee. Amen.

The

The vij. Pſalmes of the Prophet Dauid, with Prayers made vpon them,

Domine ne in furore. Pſal. vi.

¶ Whē Dauid by his ſinnes had prouoked Gods wrath, and now felt not onely his hand agaynſt hym, but alſo conceiued the horrors of death euerlaſting, he deſireth forgeueneſſe, bewayling that if God tooke him away in his indignation, he ſhould lacke occaſion to prayſe him as he was wont to doe whiles he was among men. Then ſodenly feelyng Gods mercy, he ſharpely rebuketh hys enemyes which reioyced in his affliction.

O Lord rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

My soule is also sore troubled: but Lord how long wilt thou punish me?

Turne thée, O Lord, and deliuer my soule, Oh saue me for thy mercies sake.

For in death no man remembreth thée, and who will geue thée thankes in the pit?

I am wery of my groning, euery night wash I my bedde and water my couch with teares.

My beautie is gone for very trouble, and worne away because of all mine enemies.

Away from me all that worke vanitie, for the Lord hath heard the voyce of my weeping.

The Lord hath heard my petition, the Lorde will heare my prayer.

All mine enemies shall be confounded and sore vexed: they shall be

be turned backe and put to shame sodainly.

¶ A prayer taken out of the VI. Psalme.

WE deserue without doubt (O almighty God) for our wicked offences & infinite sinnes, to be seuerely chastised of thee: but trusting to thy great mercy, we most hũbly beseech thee that thou wilt not punishe vs in thy wrath, nor in thy heauy displeasure. We tremble, O our good father, and be in maner astonied with feare, when we call to minde our owne sinnes and thy rightcousnes. Do not therfore, we beseech thee, as we haue with our euill deedes deserued, throw vs downe to hell, for there we shall not be able to sing to thy glory, nor to set forth thy prayse. Our enemies do gredily desire to haue it so: but thou, O God, looke backe vpon the teares of thẽ that trust in thee, and make

the workers of wickednesse to depart from vs. Finally so heare vs, that they all may be ashamed and confoũded that are enemies to our safetie and to thy glory, through Jesus Christ our Lord. Amen.

Beati quorum. Psal. xxxij.

¶ Dauid punished with greuous sicknes for his sinnes, counteth them blessed to whó God doth not impute their transgressions. And after that he had cõfessed his sinnes and obteined pardon, he exhorteth the wicked men to liue godly, and the good to reioyce.

BLessed is he whose vnrighteousnes is forgeuẽ, and whose sinne is couered.

Blessed is the mã vnto whom the Lord imputeth no sinne, and in whose spirite there is no guile.

For while I held my toũg, my bones consumed away, through my

my dayly complaining.

For thy hand is heauy vpō me day and night, and my moyſture is like the drought in ſommer.

I will knowledge my ſinne vnto thée, and mine vnrighteouſnes haue I not hid.

I ſayd, I will cōfeſſe my ſinnes vnto the Lord, and ſo thou forgaueſt the wickednes of my ſinne.

For this ſhal euery one that is godly, make his prayer vnto thée, in a time when thou mayeſt be founde: but in the great water floudes, they ſhall not come nigh him.

Thou art a place to hide me in, thou ſhalt preſerue me from trouble, thou ſhalt compaſſe me about with ſonges of deliuerance.

I will enforme thée and teach thée in the way wherin thou ſhalt goe, and I will guide thée with

mine

mine eye.

Be ye not like to horse & mule, whiche haue no vnderstandyng, whose mouthes must be holden with bit and bridle, lest they fall vpon thée.

Great plagues remaine for the vngodly, but who so putteth his trust in the Lord, mercy embraceth him on euery side.

Be glad O ye righteous and reioyce in the Lord, and be ioyfull all ye that are true of hart.

¶ A prayer taken out of the XXXII. Psalme.

WE are taught by thee, O our most good and mighty God, that herein standeth the true felicitie of those that be thyne, that their sinnes be forgeuen, couered, and not layd to their charge in thy iudgmēt. Of ꝑ obtaining wherof, if euer there were neede, now it appeareth ꝑ we haue greatest neede

of

of it, whē ẏ calamities of this preſent time do ſet our ſinnes before our eyes. For we feele ẏ thy hand waxeth heauy vpon thy Churche, wherfore we haue thought it beſt for vs not to cloke our ſinnes, but to confeſſe them opēly before thee, and we diſtruſt not, that thou of thy great goodnes wilt forthwith pardon & forgeue vs our offences.

Wherefore beyng thine owne, we beſeech thee at this time, when we doubt not that thou wilt be foūd, that thou wilt not ſuffer thy people to be ouerwhelmed of the vngodly which now abound like vnto ouerflowyng waters. Be thou to vs a place of ſuccour and refuge in theſe afflictiōs. Do thou inſtruct & teache vs the wayes of ſaluation, and whatſoeuer portiō of bruteſh & vntamed luſt remayneth in vs, do thou with the bitte and bridle of thy ſpirite ſo ſubdue and reſtraine, that we be not for it throwne hedlong into euerlaſting

deſtruc-

deſtruction. And at legth O Lord let the ſorrowes and miſeries be poured out vpon the enemyes of thy glory: but let thoſe that truſt in thee be fenced and defended with thy ſingular bountifulnes, that they whiche be zelous louers of thy name and vpright in hart, may reioyce in thee and triumphe with perfect gladneſſe, through Jeſus Chriſt our Lord.

¶ An other out of the ſame Pſalme.

THey are vndoubtedly bleſſed (O almighty God) to whom of thy mercy thou haſt vouchſaued to pardon their ſinnes, and not to impute to them but to couer and forgeue all the wickedneſſe and miſdoyng what ſoeuer it be, that hath hereto fore defiled them. We do moſt certainely know, that it is impoſſible for vs to obteyne ſo great a benefite, vnleſſe we do firſt onely ſee our owne euils and bewray

wray them to thee, and poure forth into thy boſome what ſoeuer we haue ſinnefully, wickedly, and ſhamefully committed againſt thy lawe. Wherefore we confeſſe to thee, O our heauenly father, that our vnrighteouſnes is moſt haynous, and that our conſciences are moſt miſerably ouerburdened vnto the weight of our wickeduelle. Thou therfore with thy mercy do now relieue vs, and whatſoeuer miſdoyng and iniquitie remaineth in vs, we beſeeche thee that thou wilt louingly and mercifully wipe it away from vs. Deliuer vs from the miſeries hangyng ouer vs, inſtruct vs with true vnderſtandyng, and with thy prudent care ſo gouerne vs, that we doe not with euill affections runne out of kynde, and become as moſt fooliſh brute beaſtes: but that beyng garniſhed with thy goodnes, we may be cheared with true gladnes and perfect ioye before thee, through Jeſus Chriſt our Lord. Amen.

The vij. Pſalmes.

Domine ne. Pſal xxxviij.

¶ Dauid lying ſicke of ſome greuous diſeaſe, acknowledgeth hym ſelfe to be chaſtiſed of the Lord for hys ſinnes, and therfore prayeth God to turne away his wrath. He vttereth the greatneſſe of his grief by many wordes and circumſtances, as wounded with the arrowes of Gods ire, forſaken of his frendes, euill intreated of his enemies. But in the ende with firme confidence he commẽdeth his cauſe to God, and hoperh for ſpeedy helpe at his hand.

PVt me not to rebuke (O Lord) in thine anger, neither chaſten me in thy heauy diſpleaſure.

For thine arrowes ſticke faſt in me, & thy hãd preſſeth me ſore.

There is no health in my fleſh becauſe of thy diſpleaſure, neither

is

is there any reſt in my bones, by reaſon of my ſinne.

For my wickednes are gone ouer my head, & are like a ſore burthen to heauy for me to beare.

My woundes ſtincke and are corrupt through my fooliſhnes.

I am brought into ſo greate trouble & miſery, that I go mourning all the day long.

For my loynes are filled with a ſore diſeaſe, & there is no whole part in my body.

I am feble and ſore ſmitten I haue roared for the very diſquietnes of my hart.

Lord thou knowest all my deſire, and my groning is not hid from thee.

My hart panteth, my ſtrength hath fayled me, and the light of mine eyes is gone from me.

My louers and my neighbours

the cure of mans remedy, whiche happeneth vnto vs not vnworthely for our deseruing. For sinnes & wickednesses haue euery way ouerwhelmed vs, wherewith we are ouerburdened & pressed down farre more thē we be able to beare. Hereof commeth our sorrow and that we be in maner fainted with griefefulnesse of hart. We see our neighbours and frendes estrāged frō vs, our enemies to lay snares for vs, and to attēpt all the wayes to our destruction. Thou therfore (O God) for thy great mercy, first reconcile vs to thy selfe, in pardonyng all those thynges that we haue most wickedly committed agaynst thee, and then make hast to helpe vs. We looke for no other refuge but thee, whose wont it is to be at hand to succour them that call vpon thee, and to satisfie their petitions. Thou art not ignorant how, while we are thus shaken with aduersities, Antichristes do tri-

triũphe agaynſt vs, and they dayly increaſe in ſtrẽgth and number that do wrongfully hate vs. Wherfore we beſeech thee, good father, forſake vs not in ſo great afflictions, ſith thou art our onely ſafety, make haſt (we pray thee) to helpe thy Church, & to ſuccour her now beyng in extremeſt perill, for Ieſus Chriſt his ſake. Amen.

Miſerere mei Deus. Pſal. Li.

¶When Dauid was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the ſame to God with proteſtation of his natural corruption and iniquity, but alſo left a memoriall therof to his poſteritie. Therfore firſt he deſired God to forgeue hys ſinnes, and to renue in him his holy ſpirite, with promiſe that he will not be vnmindfull of thoſe great graces. Finally fearyng leaſt God would puniſh the whole

Church for his fault, he requireth that he would rather increaſe his graces towardes the ſame.

HAue mercy vpon me, O God, after thy great goodnes according vnto the multitude of thy mercies, doe away mine offences.

Waſh me throughly from my wickednes, and cleanſe me from my ſinne.

For I knowledge my faultes, and my ſinne is euer before me.

Againſt thee onely haue I ſinned, & done this euill in thy ſight, that thou mightest be iuſtified in thy ſaying, and cleare when thou art iudged.

Behold, I was ſhapen in wickednes, and in ſinne hath my mother conceiued me.

But loe, thou requireſt truth in

in the inward partes, and shalt make me to vnderstād wisedome secretly.

Thou shalt purge me with Isope, and I shall be cleane, thou shalt wash me, & I shall be whiter then snow.

Thou shalt make me heare ioy & gladnes, that the bones whiche thou hast broken may reioyce.

Turne thy face frō my sinnes, and blot out all my misdeedes.

Make me a cleane hart (O God,) and renue a right spirite within me.

Cast me not away frō thy presence, and take not thy holy spirite from me.

O geue me the comforte of thy helpe agayne, & stablish me with thy frē spirite.

Then shall I teach thy wayes vnto the wicked, and sinners shall

be conuerted vnto thee.

Deliuer me from bloudgiltines O God, thou that art the God of my health, and my toung shall sing of thy righteousnes.

Thou shalt open my lippes O Lord, and my mouth shall shew thy prayse.

For thou desirest no sacrifice, els would I geue it thee, but thou delightest not in burnt offringes.

The sacrifice of God is a troubled spirite, a broke & cõtrite hart O God shalt thou not despise.

O be fauourable and gracious vnto Siõ: builde thou the walles of Ierusalem.

Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offringes and oblations, then shall they offer young bullockes vpon thine aulter.

¶A prayer taken out of the LI. Pſalme.

WE do with one whole conſent and with harty prayers craue of thy mercy (O almightie God) that we may be cleanſed, waſhed, and wiped from our wickednesſes, ſinnes and offences. We acknowledge and cõfeſſe how we haue heretofore done euill in thy ſight, but our ſinnes ſhall neuer be able to make thee vniuſt or vnfaithfull. We do well vnderſtande that we deſerue not, that thou ſhouldeſt performe to vs the noble and moſt honorable promiſes that thou haſt made vs, but herein we haue neede to be relieued, and our caſe to be ſupplied with thy truth and conſtancie. Thou ſeeſt how we are borne into the world, corrupt and defiled euen from our birth, whiche were alſo before our birth conceiued in wickednesſe. Cleanſe therfore our ſoules, and

vouchsaue to beautifie them with that cleannes that is pleasaunt in thy sight. Geue vs a pure hart, & a spirite vpright, holy, and couragiously well disposed, that we may not be cast away from thee as vngodly persons, but may receiue true ioyes and perfect gladnes. If thou shalt haue delinered vs from sinnes which do accuse vs as guiltie of eternall death, then shall our lips be opened to prayse thee with chearefulnesse. Graunt we beseech thee that we may come to thee with the sacrifice wherewith thou art principally delighted, that is, of a broken spirit, an abased & hũbled courage. There both our present sorrowes shall be cased, and thou shalt be pleased with ỹ prayses wherewith we shall magnifie thy name. Shew forth thy good wil to Zion, that is, to thy church. Thou seest in how great daunger she is tossed, she is oppressed both within and without. We beseech

thee

thee deliuer her not onely frō outward enemies, but alſo inwardly ſo reforme and renew her, that ſhe may be accompted worthy of thee her ſpouſe, through Jeſus Chriſt our Lord. Amen.

¶ A prayer taken out of the ſame Pſalme.

WE acknowledge (O almighty God) with how daungerous ſpot of ſinnes we haue defiled our ſoules, which beyng moſt greuous and ſorrowfull vnto vs; and we not able with our owne power nor by any kinde of good workes to waſhe away the ſame ſpottes, this onely refuge is left vs, to flye vnto thee the fountaine of mercy that it may pleaſe thee to haue pitie vpon vs, to waſh away our iniquities to blot out our ſins and cleanſe the corruptions whereunto we are from our birth & conception ſubiect. For when thou ſhalt haue freely and liberally pardoned

doned the offences and misdoings wherewith we are loden, thē shalt thou appeare most true, faithfull & constāt in thy promises. Vouchsafe to sprinckle vs with the bloud of thine onely sonne, by whiche alone our body and soule may be restored to perfect and healthfull gladnes. We craue to haue a new hart created in our bodies, and to haue a principall spirite geuen vs, whereby, not as by constraint, but earnestly, hartely, & willingly we may offer to thee the sacrifice of an afflicted & abaled courage, whiche thou art wōt neuer to despise. Finally that so beyng made cleane & purified by thy fauour and mercy, we may alway offer to thee sacrifices of prayse, through Iesus Christ our Lord. Amen.

Domine exaudi. Psal. Cij.

¶ It seemeth that this prayer was appointed to the faythfull to pray in the captiuitie of Babylon. A consola-

ſolation for the buildyng of the Churche, whereof followeth the praiſe of God to be publiſhed vnto all poſterities. The conuerſion of the Gentiles, and the ſtabilitie of the Church.

HEare my prayer (O Lord) and let my cry come in vnto thee.

Hide not thy face from me in the time of trouble, encline thine eares vnto me when I call, O heare me and that right ſone.

For my dayes are conſumed away like ſmoke, and my bones are brent vp as with a firebrand.

My hart is ſmitten downe and withered like graſſe: ſo that I forget to eat my bread.

For the voyce of my gronyng my bones will ſcant cleaue to my fleſh.

I am become like a Pellicane

in

in the wildernes, & like an Owle that is in the deſert.

I haue watched and am euen as a ſparrowe, that ſitteth alone vpon the houſe top.

Myne enemies reuile me all the day long, & they that are mad vpon me, are ſworne together againſt me.

For I haue eaten aſhes as it were bread, & mingled my teares with weping.

And that becauſe of thyne indignatiō and wrath, for thou haſt taken me vp and caſt me downe.

My dayes are gone like a ſhadow, & I am withered like graſſe.

But thou (O Lorde) ſhalt endure for euer, & thy remēbraunce throughout all generations.

Thou ſhalt ariſe & haue mercy vpon Sion, for it is tyme that thou haue mercy vpon her, yea,

the

the time is come.

And why? thy seruaunts thinke vpon her stones, & it pitieth them to see her in the dust.

The heathen shall feare thy name (O Lord,) & all the kinges of the earth thy maiestie.

When the Lord shall build vp Sion, and when his glorie shall appeare.

When he turneth him vnto the prayer of the poore destitute, and despiseth not their desire.

This shall be written for those that come after, and the people which shall be borne, shall prayse the Lord.

For he hath looked down from his sanctuarie, out of the heauen did the Lord behold the earth.

That he might heare the mournynges of such as be in captiuitie, and deliuer the children appointed

ted vnto death.

That they may declare the name of the Lord in Sion: & his worship at Ierusalem.

When the people are gathered together, and the kingdomes also to serue the Lord.

He brought downe my strēgth to my iourney, and shortned my dayes.

But I said, O my God take me not away in the middest of mine age, as for thy yeares they endure throughout all generations.

Thou Lord in the beginning hast layde the foundations of the earth, and the heauens are the workes of thy handes.

They shall perishe, but thou shalt endure: they shall all ware old, as doth a garment.

And as a vesture shalt thou chaunge them, and they shall be chaun-

chaunged: but thou art the ſame, and thy yeares ſhall not fayle.

The children of thy ſeruaunts ſhall continue: and their ſeede ſhal ſtand faſt in thy ſight.

A prayer taken out of the CII. Pſalme.

OF our ſelues (O almightie God) we are vnworthie that our prayers ſhould haue acceſſe vnto thee, foraſmuch as we haue dayly broken thy lawe and commaundements and haue liued not accordyng to thy Goſpell and our vocation. But thou of thy mercyfulnes, hide not away thy face frō our prayers and ſupplicatiōs. For we are greuouſly vexed & aſſaulted with great perils. wherefore bow downe thine eare vnto vs, & ſpeedely graunt fauour to vs that call vpon thee. Firſt we crane to be releued of our ſinnes and offences, that our feble hart may be

ſtrengthened in thy way; and that thou doe moiſten the conſumed ſtrength of our ſoule with thy holy ſpirite, that we may liue to thee, and beyng reſtored and renewed, we may make thy name and thy Goſpell to be well reported. Then we pray thee to turne thy force and power againſt thoſe that ſlaunder & blaſpheme the name of thy ſonne and his holy doctrine. Haue mercy now we beſeech thee, ou Sion, that is, thy Churche, for now it ſeemes to be tyme that thou ſhew her thy fauour. Looke downe we pray thee, from thy hye habitation, and behold our calamities. Heare the groning of thoſe that be bound, beaſt, and in maruelous wiſe tormented for thy names ſake. Saue thy ſheepe out of ſo great daungers, whiche are not onely put to death, but alſo curſedly threatened with extreme damnation by Antichriſt that yet at length thy children may liue with reſt and quietnes

nes in thy preſẽce, through Jeſus Chriſt our Lord. Amen.

¶ An other out of the ſame Pſalme.

O Almightie father, the compa=ny of the faithfull craueth thy helpe, whiche is cruelly oppreſſed with the tyranny of ſinne, ſo as the oyle moyſture of godlynes is al=moſt dried vp in thẽ, their mouth is ſtopped that it cannot ſing thy prayſes, and there is in a maner in the whole body no one member, that doth his duetie to relieue an other. Wherfore thou that art al=wayes one, riſe vp to ſuccour vs, for now we thinke it time for thee to helpe thy afflicted church. This if we ſhall obtaine, we doubt not that the feare of thy name and true godlynes ſhall be largely ſpread a=broad. For if thou ſhalt reſcue the people from ſo greuous miſeries, thou ſhalt make men knowe that thy truth endureth alway conſtant

and vnremoued, whiche euer remaineth one toward thine elect, how ſoeuer heauen & earth be toſſed with chaunges, and ſhaken till they periſh). By this thy truth, not of our owne ſtrengthes and deſeruings, but by thy louing and mercifull worʒking, we pʒay to be ſaued and reſtoʒed, thʒough Jeſus Chʒiſt our Loʒd. Amen.

De profundis cla. Pſal. Cxxx.

¶ The people of God from their bottomleſſe miſeries do cry vnto God and are heard. They confeſſe their ſinnes and flee vnto Gods mercy.

OVt of the deepe haue I called vnto thee (O Loʒde:) Loʒd heare my voyce.

O let thine eares cõſider well: the voyce of my complaint.

If thou Loʒd wilt be extreme & marke what is done amiſſe: oh Loʒd

Lord who may abyde it?

For there is mercy with the therfore ſhalt thou be feared.

I loke for the Lord, my ſoule doth wayt for him: in his word is my truſt.

My ſoule fleeth vnto the Lord: before the morning watch (I ſay) before the morning watch.

O Iſraell truſt in the Lord for with the Lord there is mercy: and with him is plenteous redēption.

And he ſhall redeeme Iſraell from all his ſinnes.

¶ A prayer taken out of the ſame Pſalme.

THou art oft wont (O almighty God) greuouſly to afflict thy faithfull people, that therby they may returne to thee with feruent & perfect repentaunce, wherof now in thy Church we haue ex-

perfect, in these most troublesome tymes. For we that heretofore haue infinite wayes bene vnthākfull to thee, and haue dayly broken thy law, are oftentimes so vexed with the fiercenes of the deuil and his seruauntes that we are constreined to crye to thee out of the most deepe pit of our miseries, & to pray thee that ỹ wilt not so seuerely punish our sinnes. If thou (O God) be determined to marke & punish our iniquities according to their desernings, which of vs shal be so cleane and holy, that he shall be able to stand before thy righteousnes. But sith we know that thou art full of exceeding mercy, we do both morning and euening looke vp for thy helpe. Although therfore our offences be many, yet it may please thee of thy most plēteuull goodnesse and mercy to succour vs, that being deliuered from these instant perils, and from the miseries that oppresse vs, we may both

both beleue and repoꝛt that in thee alone is true redemption, thꝛough Jeſus Chꝛiſt our Lꝛd. Amen.

¶ An other prayer taken out of the ſame Pſalme.

FOꝛaſmuch as (O almightie God) we are continually toſſed in the deepe ſea of tẽptations, and are not able of our ſelues to withſtãd them, we do foꝛ our great neceſſitie beſeeche thee mercifully to reliene vs. Foꝛ if thou being iudge and examiner of all our doynges, ſhalt narrowly marke all our offences againſt thee, and rigoꝛouſly puniſh them, who ſhall be able to ſtand befoꝛe thy thꝛone? wheꝛfoꝛe ſith there is with thee great & infinite clemencie, as our onely truſt is therein, ſo we beſeech thee that our iniquities may thereby be redeemed. With this onely conſidẽce we are dayly and hourely nouriſhed, and do truſt that thou wilt

neuer forget the true Iſraell, that is, thy Church. Graunt therfore we pray thee that we may obtayne of thee pardon of our ſinnes as the true and perfect fruite of this affiaunce, through Ieſus Chriſt our Lord. Amen.

Domine exaudi. Pſal. Cxliij.

¶An earneſt prayer for remiſſion of ſinnes, acknowleging that the enemies dyd thus cruelly perſecute him by Gods iuſt iudgement. He deſireth to be reſtored to grace, to be gouerned by hys holy ſpirite, that he may ſpende the remnaunt of hys lyfe in the true feare and ſeruice of God.

HEare my prayer O Lord & conſider my deſire hearken vnto me, for thy truth and righteouſneſſe ſake.

And enter not into iudgement with thy ſeruaunt: for in thy ſight ſhall

ſhall no man liuing be iuſtified.

For the enemy hath perſecuted my ſoule, he hath ſmitten my life downe to the ground: he hath layd me in the darkeneſſe, as the men that haue bene long dead.

Therefore is my ſpirite vexed within me, and my hart within me is deſolate.

Yet do I remember the tyme paſt, I muſe vpō all thy workes, yea, I exerciſe my ſelfe in the workes of thy handes.

I ſtretch forth my handes vnto thee, my ſoule gaſpeth vnto thee as a thirſtie land.

Heare me (O Lord) and that ſone, for my ſpirite wareth faint, hide not thy face from me leaſt I be like vnto them that go downe into the pit.

O Let me heare thy louyng kindnes betimes in the morning,

for in thée is my truſt, ſhew thou me the way that I ſhould walke in, for I lift vp my ſoule vnto thée.

Deliuer me (O Lord) frō mine enemies, for I flye vnto thée to hide me.

Teach me to do the thing that pleaſeth thée, for ỳ art my God, let thy louing ſpirit lead me forth into the land of righteouſnes.

Quicken me O Lord, for thy names ſake, and for thy righteouſnelle ſake bryng my ſoule vnto thée.

And of thy goodneſſe ſlea myne enemyes, and deſtroye all them that vexe my ſoule, for I am thy ſeruaunt.

¶ A prayer taken out of the CXLIII. Pſalme.

WE doe earneſtly deſire (O Lord God) that thou wilt encline

encline to our common petitions, and for thy truth and mercies ſake heare the prayers that we poure out before thee. And we deny not that the ſinnes wherwith we haue grieuouſly offended thee, do not ſo deſerue. But if ỹ wouldeſt deale with vs by extremitie of thy law and iudgement, and diue vs to ſeuere triall, foraſmuch as no mortall man, yea no creature, be the ſame neuer ſo pure and holy, were able to abyde it, we alſo without doubt muſt needes be condemned and not able to ſtand before thy iudgemẽt ſeate in thy preſence. It may therforepleaſe thee with thine accuſtomed clemency & pitie to behold how vehemently our enemie purſueth our ſoules, whereby we are ſo vexed & ouercome, that our caſe ſeemeth litle to differ from the eſtate of the dead, ſo ſore is our ſpirit accombred within vs, and our hart aſtonied. Yet do we well remember of thy former & auncient

mercy

mercy wherby thou art wont wõ-
drously to succour thine elect whē
theyr cases are most dispayred.
wherefore now we do not onely
lift vp our hãdes, but also with all
our hartes we crye to thee that
thou wilt deliuer thy church from
thine enemies, and so gouerne vs
with thy good spirite, that hereaf-
ter we may accordyng to thy will
and good pleasure faythfully doe
those thinges that are vpright and
holie, beyng brought out of this
distresse, & reuiued by thy strength
and helpe through Iesus Christ
our Lord. Amen.

¶ An other taken out of the same Psalme.

SO great O Lord, is our want
of righteousnesse, that all such
as are well instructed with thy
spirite do well know how vnable
we are to stand before thy iudge-
ment. Therfore when we wey our
deser-

deſeruynges, our ſpirite fayleth, and our hart is amaſed. But by and by we turne to thy mercy, and do confeſſe that our vnrighteouſneſſe commeth not of our ſelues, but is thy worke. Vpholden and encouraged with thee, we flye to thy fauour in our perilles of this lyfe. For vnleſſe thou do helpe vs, we playnly ſee our ſaluation paſt recouerie. Shewe vs the waye wherein we may ſafely goe, and teache vs the maner how to perfoꝛme thy will, and with thy holy ſpirit that procedeth from thee, gouerne all our doynges and thoughtes, throughe Ieſus Chriſt our Lord. Amen.

ſpiracie, from all falſe doctrine & hereſie, from all hardnes of hart, and contempt of thy worde & commaundement.

Good Lord deliuer vs.

By the miſtery of thy holy incarnation, by thy holy natiuitie and circumciſion, by thy baptiſme, faſting and temptation.

Good Lord deliuer vs.

By thine agony & bloudy ſweate, by thy croſſe and paſſion, by thy precious death and buriall, by thy glorious reſurrection and aſcenſion, and by the comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all tyme of our wealth, in the houre of death and in the day of iudgement.

Good Lord deliuer vs.

We ſinners doe beſeeche thee, to heare vs O Lord God, and that it may

may pleaſe thée to rule & gouerne thy holy Churche vniuerſally in the right way.

We beſeeche thee to heare vs good Lord.

That it may pleaſe thée to kéepe and ſtrengthen in the true worſhipping of thée, in righteouſnes & holines of life, thy ſeruaũt Elizabeth our moſt gracious Quéene and gouernour.

We beſeech thee to heare vs. &c.

That it may pleaſe thée, to rule her hart in thy fayth, feare, & loue and that ſhe may euermore haue affiaũce in thée, and euer ſéeke thy honour and glory.

We beſeech thee to heare vs. &c.

That it may pleaſe thée to be her defender and kéeper, geuyng her the victorie ouer all her enemies.

We beſeech thee to heare vs. &c

That it may pleaſe thée to illumi-

We beſeech thee to heare vs. &c
That it may pleaſe thée to ſuccour, helpe and comfort all that be in daunger, neceſſitie and tribulation.

We beſeech thee to heare vs. &c
That it may pleaſe thée to preſerue all that trauell by land or by water, all women labouring of child, all ſicke perſons and young children, and to ſhew thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs. &c
That it may pleaſe thée to defend and prouide for the fatherles children, and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs. &c
That it may pleaſe thée to haue mercy vpon all men.

We beſeech thee to heare vs. &c
That it may pleaſe thée to forgeue our enemyes, perſecutors & ſlaũderers, & to turne their harts.

We

We beseech thee to heare vs. &c

That it may please thée to geue and preserue to our vse, the kindly fruites of the earth, so as in due time we may enioy them.

We beseech thee to heare vs. &c

That it may please thée to geue vs true repentaũce, to forgeue vs all our sinnes, negligences, and ignoraũces, and to endue vs with the grace of thy holy spirite, to amende our liues according to thy holy word.

We beseech thee to heare vs. &c

¶ Sonne of God: we beseech thée to heare vs.

Sonne of God we beseech thee to heare vs.

O Lãbe of God that takest away the sinnes of the world.

Graunt vs thy peace.

O Lambe of God that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our father which art in heauē. &c.

And lead vs not into temptation.

But deliuer vs from euill. Amen.

¶ The verticle.

O Lord deale not with vs after our sinnes.

¶ Answere.

Neither reward vs after our iniquities.

O God mercifull father, that despisest not the sighing of a contrite hart, nor the desire of such as be sorowfull, mercyfully assiste our prayers, that we make before thee in all our troubles and aduersities, whensoeuer they oppresse

prelle vs. And gratiously heare vs, that those euils, whiche the craft and sutteltie of the deuill or man worketh agaynst vs be brought to nought, and by the prouidence of thy goodnelle, they may be dispersed, that we thy seruauntes being hurt by no persecutions, may euermore geue thankes vnto thee in thy holy Churche, through Jesus Christ our Lord.

℣ O Lord arise helpe, and deliuer vs for thy names sake.

℟ O God we haue heard with our eares and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the old time before them.

℣ O Lord arise, helpe vs, and deliuer vs for thy honour.

Glorie to the father, the sonne, & to the holy ghost. As it was in the beginning, is now. &c. Amen.

From our enemies defend vs.

O Christ.

Graciously looke vpō our afflictions.

Pitifully behold the sorrowes of our hart.

Mercyfully forgeue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid, haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs O Lord Christ.

O Lord, let thy mercy be shewed vpon vs.

As we do put our trust in thee.

Let vs pray.

WE humbly beseech thee, O father, mercifully to looke vpon our infirmities, & for the glorie of thy names sake, turne from vs all those euils that we most righteously

teously haue deserued: And graūt that in all our troubles we may put our whole trust and confidēce in thy mercy, and euermore serue thee in holines and pureness of liuing to thy honor & glory, through our onely mediatour & aduocate Iesus Christ our Lord. Amen.

A prayer for the Quēnes Maiestie.

O Lord our heauenly father high and mightie, kyng of kinges, Lord of Lordes, the onely ruler of Princes, which dooſt from thy throne behold all the dwellers vpon the earth: moſt hartely we beseech thee with thy fauour to behold our moſt gratious ſouereaine Lady Quēne Elizabeth, and ſo replenishe her with the grace of thy holy spirite that she may al-

way incline to thy wil and walke in thy way. Indue her plentifully with heauenly giftes. Graūt her in health and wealth long to liue, strēgth her that she may banquith & ouercome all her enemies. And finally after this life, she may attaine euerlasting ioy and felicitie. Through Iesus Christ our Lord. Amen.

¶ For raine if the tyme require.

O God heauenly father which by thy sonne Iesus Christ, hast promised to all thē that seeke thy kingdome and the righteousnes therof, all thinges necessary to their bodely sustenaunce: send vs we beseech thee in this our necessitie such moderate rayne and shoures that we may receiue the fruites

fruites of the earth to our cõfort, and to thy honor, through Jesus Christ our Lord. Amen.

¶ For faire weather.

O Lord God, whiche for the sinne of man dyddest once drowne all the world except eight persons, & afterward of thy great mercy diddest promise neuer to destroy it so agayne, we humbly beseech thee, that although we for our iniquities haue worthely deserued this Plague of rayne and waters: yet vpon our true repentance, thou wilt send vs such weather, whereby we may receiue the fruites of the earth in due season, and learne both by thy punishmẽt to amende our lyues, and for thy clemencie to geue thee prayse and glorie, through Jesus Christ our Lord.

Lord. Amen.

¶ A Prayer of Chrisostome.

ALmightie God whiche hast geuen vs grace at this tyme with one accorde to make our cõmon supplications vnto thee, and dooſt promiſe: that when two or three be gathered in thy name, thou wilt graunt their requeſtes: fulfill now (O Lord) the deſires and petitions of thy ſeruaũtes, as may be moſt expedient for them; graũting vs in this world knowledge of thy truth, & in the world to come life euerlaſting. Amen.

¶ In the tyme of dearth and famine.

O God heauẽly father, whoſe gift it is that the rayne doth fall,

fall, the earth is frutefull, beaſtes increaſe, and fiſhes do multiplie. Behold we beſeech thee, the afflictions of thy people, and graũt that the ſcarcitie and dearth (whiche we do nowe moſt iuſtly ſuffer for our iniquitie) may through thy goodnes be mercifully turned into cheapnes and plentie, for the loue of Ieſu Chriſt our Lord: to whom with thee and the holy Ghoſt. &c.

For thus.

O God merciful father, which in the tyme of Heliſeus the Prophet, didſt ſodenly turne in Samaria, great ſcarcitie & dearth into plentie and cheapnes, and extreme famine into abounddaunce of victuall: haue pitie vpon vs, that nowe be puniſhed for our ſinnes with like aduerſitie, increaſe

creaſe the fruites of the earth by thy heauenly benediction: And graunt that we receiuing thy bountifull liberalitie, may vſe the ſame to thy glorie, our comfort, & relief of our needie neighbours, through Jeſus Chriſt our Lord. Amen.

¶ In the tyme of Warre.

O Almightie God, kyng of all kynges, and gouernour of all thinges, whoſe power no creature is able to reſiſte, to whom it belongeth iuſtlie to puniſhe ſinners and to be mercifull vnto thē that truly repent: ſaue and deliuer vs (we hūbly beſeech thee) frō the handes of our enemies, abate their pride, aſſwage their malice, & confound their deuiſes, that we being armed with thy defence, may be preſerued euermore frō all perils

rils to glorifie thée, which art the onely geuer of all victory: through the merites of thy onely sonne Iesus Christ our Lord. Amen.

In the tyme of any common plague or sicknes.

O Almighty God: whiche in thy wrath in ỳ time of king Dauid didst slea with the plague of pestilẽce thrẽscore & ten thousand, & yet remẽbring thy mercy, diddest saue the rest: haue pity vpon vs miserable sinners, that now are visited with great sicknes and mortalitie, that like as thou didst then commaunde thine aungel to cease from punishing: So it may now please thée to withdraw frõ vs this plague and grieuous sicknesse, through Iesu Christ our Lord. Amen.

The end of the Letany.

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Certaine godly Meditations made in the forme of Prayers by S. Augustine, whiche if thou wilt read with a feruent spirit, they wil stirre thée much to deuotion.

A prayer wherein, through cõmemoratiõ of Christes passion, we desire pardon of our sinnes and continuaūce in vertue and godlynesse.

BEholde (O pitifull father) thy most pitifull sonne, which suffred for me being so wicked. Behold (O most merciful king) who suffreth, and remember (as thou art louing and kinde) for whõ he suffred. Is not this (O my Lord) that innocent whom although he

were thy ſonne, thou didſt deliuer to redæme and raunſome a ſernaunt? Is not this the author and beginner of life, which being lead as a ſhæpe to be killed, and beyng made obedient to thée, euen vnto death, was not afrayde to take vpon him the moſt cruell and ſharpe kinde of death? Call to remembraunce (O thou diſtributor of all health) that this is he whom (although thou diddeſt beget him by thy power, yet notwithſtanding) thou wouldeſt haue to be made partaker of mine infirmitie and weaknes. Truly this ſame is thy Godhead which did take vpō him my nature, whiche was hanged vppon the gibbet of torment or croſſe, which in the fleſh which he had taken vpon him, did ſuffer ſorowfull punishment. Turne the eyes of thy Maieſtie) O Lord my

God

God) toward the worke of thine vnspeakeable pitie. Loke vpon thy deare sonne, whose whole body is stretched forth. Marke the harmeles and pure handes which do drop and distill downe innocēt bloud. And I beseech thee, be pacified and pardon the wicked deedes which my handes haue committed. Consider his bare and naked side, being thrust through cruelly with a speare, & renue and wash me with the holy foūtaine or well whiche I beleeue did flow from thence. Marke the vnspotted feete whiche haue not stode in the way of sinners, but alway haue walked in thy law, how they are perced through with sharpe nayles, and make perfect my steps in thy pathes, and make me (of thy louing kindnes) to hate all wayes of iniquitie. Remoue frō me the

way of iniquitie, and make me (of thy mercy) to chuſe the way of truth. I beſœche thée (O king of holy men) by this holy one of all holy ones, & by this my redœmer: to make me runne the way of thy commaundementes, that I may be vnited & knit vnto him in ſpirite, which did nst diſdaine to be clad in my flesh. Dooſt thou not lœke vpon and marke (O pitifull father) the head of thy moſt deare-ly beloued ſonne, a young man, how it leaned vpon his ſhoulder when he was paſt the moſt pręci-ous death? Behold (O my moſt gentle creator) the humanitie and gentleneſſe of thy beloued ſonne, and haue compaſſion vpon the fœ-bleneſſe of me thy weake and fœ-ble hãdy worke. Behold (O moſt glorious parent) the torne and rent members of thy moſt kinde

and

and louing child, and remember gently what substaunce I am of. Behold the paynes of God and man, and release and louse man (whiche is thy creature) out of miserie and bondage of sinne. Behold the punishment of him that did redéme, & pardon the offence of them that be redéemed. This is he (O Lord) whom thou diddest strike for the sinnes of thy people although he be thy welbeloued, in whom was founde no guile, and yet neuertheles was he reckened amongest them that were full of iniquitie.

¶ A prayer wherein man confesseth him selfe to be the cause of Christes passion.

What hast thou committed (O Lord) ý thou shouldest

be ſo iudged? What haſt thou offended that thou ſhouldeſt be ſo cruellie handled & ordered? What was thy fault? what was thine offence? what was the cauſe of thy death? what was the occaſion of thy condemnation? I (Lord) I am the cauſe of thy ſorrow, the fault is in me that thou waſt killed for. I haue deſerued thy death I cõmitted the offences that were auenged vpon thee. Oh meruelous kinde of iudgement, and vnſpeakeable diſpoſitiõ or ordering of myſteries. The vniuſt man offendeth: and the righteous is puniſhed. The giltie doth euill: and the innocent is beaten. The euill doth treſpas: and the good is condemned. That whiche the euill man deſerueth: the ſame doth the iuſt ſuffer. That whiche the ſeruaũt doth amiſſe: the maſter maketh

keth amendes. That which man treſpaſſeth: God ſuffereth it. O (thou whiche art the ſonne of God) how low did thine humilitie deſcend? How greatly did thy charitie (euen as it were) ware hote and burne towarde vs. How farre did thy pitie proceede? Whither did thy beningnitie, & gentlenelle grow and extend? How farre did thy lone ſtretche? How farre came thy compaſſion? for I dyd wrongfully: and thou waſt punished. I cõmitted the miſchenous deedes: and they were auenged vppon thée. I did the fault: and thou ſubmitted thy ſelfe to the torments. I was proud: and thou waſt humble and méeke. I was ſwelled and puft vp: thou waſt extenuated and appayred. I was diſobedient, neuertheles thou being obediẽt, bareſt the paynes and

punishmentes of disobedience. I obeyed and was, as it were a seruaunt to all excesse and glottonie, and thou wast punished with scarsitie and lacke of fode. The tree did draw me violentlie vnto vnlawfull concupiscēce and desires, but perfite charitie lead thee vnto punishment. I presumed beyng forbidden: but thou diddest smart therefore. I toke my pleasure with delicatenes: thou wast vexed with the crosse. I abounde & haue plentie of all pleasures: thou art all to torne with nayles. I do tast the pleasaunt swetnesse of the apple: and thou the bitternesse of gall. Behold (O kyng of glorie) myne iniquitie and vngodlinesse: and thy pitie and godnesse is manifest. Behold myne vnrighteousnesse: and thy iustice is playnlie declared. What thyng (O my

king

king and my God) shall I render vnto thee, for all those thynges whiche thou hast bestowed vpon me: for nothing can be founde in the hart of mā, that may worthely recompence such rewardes. Can mans wit excogitate or imagine any thing that is worthy to be cōpared vnto thy diuine mercie: Neither is it the office of a creature to go about to recompence fully and iustly the aide and helpe of a creator. There is truly (O sonne of God in this thy meruelous dispensation and appointementes) somewhat in whiche my frailnesse may helpe a litle, if so be that my mynde once pricked and styrred by thy visitation doe punish the flesshe, with the vices also and euil concupiscences therof: and this thyng, if thou wilt graunt and geue me grace to do, then

then ſhall it begyn as it were to ſuffer and ſuſteine ſorrowes and griefes, becauſe that thou alſo diddeſt vouchſafe to dye for my ſinne. And ſo by the victorie of the inward mā, it ſhalbe armed (thou being a captaine) for the externall and outward victorie, forasmuch as (the ſpirituall perſecution once ouercome) it ſhall not be afrayde, for thy ſake to be obedient vnto the materiall ſword and croſſe of this world. And ſo the ſlendernes of my ſtate and condition (if it pleaſe thy goodneſſe) ſhalbe able according to the litle power therof, to aunſwere vnto the greatnes and excellency of my creator. And this is the heauenlie medicine (O good Jeſu) this is (as it were) a preſeruatiue of thy loue. This I beſeech thee, by thyne accuſtomed and auncient mercies, to poure into

into my woundes, (the foule and filthy matter of the venemous cõtagion and infection once cast away, whiche may refresh and restore me to my former purity and cleannesse, that when I haue tasted of the pleasaunt swœtnesse whiche is to abide in thée) it may make me to despise and vtterly set nought by the enticementes of this world, and to feare (for thy sake) none aduersities therof, and that I (remembryng thyne euerlastyng nobilitie and excellencie) may alwayes abhorre and disdain the troubles of this transitorie world. Let nothyng (I beséeche thée) be delectable vnto me, nor please me without thée. Let no precious nor beautifull thyng be acceptable vnto me but thée. Let all thynges (I beséeche thée) be counted as vile, and of no estimation

tion vnto me, without thée. That whiche is agaynſt thy nature: let it be irkſome and grëuous alſo vnto me, and that whiche pleaſeth thée, let it be continually deſired of me. Let it irke me to reioyce without thée, and let it delite me to be ſad for thy ſake. Let thy name be an hartnyng vnto me, and the remembraunce of thée, a conſolation and comfort. Let my teares be made vnto me as bread both day and night, ſearchyng thy iuſtifications. Let the law of thy mouth be better vnto me, then thouſandes of gold and ſiluer. Geue me an ardent deſire and loue to obeye thée, and an extreme hatred to reſiſte thée. I require thee (O my hope) for all thy pitie and goodneſſes ſake to haue mercy vppon mine impietie and wickednelle. Make open myne

eares

eares to thy commaundementes, and let not myne hart be enclined (I beſæch thée by thy holy name) to any euil thing, to be minded as the vngodly or wicked men. I require thee alſo by thy merueilous humilitie, that I be not moued with pride, nor yet with ſinners.

Chere doth man declare vnto God the father, that the Paſſion of his ſonne, was for his reconciliation and attonement with God.

BEhold (O almighty God) father of my Lorde I beſæche thée of thy beningnitie and gẽtleneſſe to haue mercy vpon me, becauſe of the moſt precious thyng that I could finde, the ſame I haue offred deuoutly vnto thee, the thing of moſt eſtimation, that

I could imagine, I haue presented it humbly vnto thee. I haue left nothyng, but I haue declared it to thy maiestie. There is nothing remaining that I may adde more, because I haue committed and betaken my whole hope vnto thee. I haue sent vnto thee my aduocate and spekes man, euen thy well beloued sonne. I haue sent thy glorious child to be a mediator betwixt me and thee. I haue sent (I say) an intercessour by whom I trust to get pardon and forgeuenes of my sinnes. I haue sent worde vnto worde (that is) God vnto God, according to that whiche Saint John hath in the beginning of his Gospell, where he calleth God the word, saying in the beginning, was the worde and the word was with God, and God was the worde. &c. whiche

word

worde (as I haue sayd) was sent for my misdœdes. And I haue rehearsed vnto thée the passiō of thy most holy sonne, whiche passion I beléeue was suffred for me. I beléeue that the Godhead whiche was sent of thée did take vppon hym myne humanitie and nature, in the which he thought not scorne to suffer buffettes, bondes, spittinges, mockes, yea, he toke vppon hym to suffer the crosse, nayles and dart. I beléeue also that his manhode beyng in this my nature duryng hys infancie was troubled with crœpyng and scraulinges, and was wrapt in clothes after the maner of other children, was vexed in his youth with labours, made leane with wakyng and fastynges, wearied with iourneying, afterwarde whipped and all to torne and rent

with diuers kindes of punishe-
mentes, reckened amongeſt the
dead, and when it was endued
with the glorie of reſurrection, he
caried it into the ioyes of heauen,
and placed it vpon the right hand
of the maieſtie. (This I say) he
is my manhode, way and meanes
of pacifying and appeasing thee &
thy way and meanes of hauyng
mercy vpon me. Mercifully loke
vpon, heare the ſonne which thou
diodeſt beget and the bondſer-
uaunt whiche he redeemed. Be-
hold here a creator, and doe not
deſpiſe a creature. Receiue the
ſhepheard welcommed with a
gentle and louyng countenaunce,
and mercyfully loke vppon the
ſhæpe whiche he hath brought
home vpon his owne ſhoulders.
This is that moſt faythfull ſhep-
heard whiche by many and diuers

labours

labours and trauailes ouer ſteepe hilles and through headlong and deepe valyes did ſearche for hys owne ſheepe that was ſtrayed away, whiche alſo when he had founde it faint and almoſt dead through long wandering, gat him ſelfe vnder it wᵗ great reioyſing, & making it fall vnto him wᵗ a merueilous bonde of charitie, lifted it vp out of the depth of confuſion and brought it home to the nintie and nine. Behold (O Lord) my kyng and God almightie, behold a good ſhepheard, whiche rendreth to thee, that whiche thou committedſt to his charge. He toke vpon hym through thine ordinaunce to ſaue man, whom he hath deliuered vnto thee cleane and pure frō all ſpottes through the waſhyng in his bloud. Loe thy moſt dearely beloued ſonne hath reconciled

vnto thee thy handy worke, which was gone aſtray farre out of the way. Loe a gētle ſhepheard bringeth agayne to thy flocke, hym that the violent pirate and robber had drīuē away. He hath brought vnto thy ſight, the ſeruaunt whō hys owne conſcience had made to runne away, that he which by him ſelfe had deſerued puniſhment, by thy ſonne beyng his ſollicitour hath deſerued forgeuenelle, vnto whom alſo for his offences euerlaſtyng fier was due: neuertheleſſe beyng a ſouldiour vnder ſuch a captaine, he doth hope to be brought home to hys owne countrey. I was able (O holy Father) by my ſelfe to offend thee, but I was not able of my ſelfe to pacifie and appeaſe thee. Thy welbeloued ſonne (O my God) was made my helper, by taking

king vpon him mine humanitie, to the intent he might cure myne infirmitie, that wherof the first occasion of thy wrath did spryng: of the same, he might offer vp to thee a Sacrifice of prayse. And that he might render and make me also well pleasing to thy goodnesse by that thyng, in the whiche he sitting now on thy right hand, did alwayes shewe and declare hym selfe to be equall with my substaūce, and as it were fellow with the same. Loe my hope, behold, in whom is all my trust. If thou despise me (as it were right) for mine iniquitie: yet loke vppon me (at the leaste wise) mercifully for the charitie of thy beloued sonne. Geue hēd to thy sonne, whereby thou mayest haue mercy vppon thy bonde seruaunt. Loke vpon the Sacrament of flesh: and par-

dom the offences of flesh. How oft so euer thou doest remember the woundes of thy blessed sonne: so oft (I beseeche thee) let mine iniquities be hid. And because flesh hath stirred thee to anger: let flesh (I beseech thee) moue thee to mercy, that like as flesh hath seduced and led me to sinne; so flesh may get and obteine for me remission. For certainely it is much that mine iniquitie hath deserued, but much more is it, that the goodnes of my redeemer may euen of right require. Mine vnrighteousnesse is great, but his righteousnesse is bigger. For loke how much God is superiour vnto man: euen so much is my malice and euill inferiour vnto his goodnesse both in qualitie and quantitie. For what haue I sinned beyng a man: that the sonne of God beyng made mā hath

hath not redéemed: what pride could be in me so exceedyng hye: but such humilitie as was in him. should bryng it downe: what power of death was there in me so great: but the punishment which the Sonne of God suffred vpon the crosse might deface it and vtterly destroy it: Truly my God, if the sinnes of sinfull man should be weyed in a iust and equall balance with the loue and fauor that was in our redéemer toward vs: the East is not so farre distant frō the West, nor the innermost part of the earth so much separated frō the vpper most part of the heauen: as they should be vnlike, so much lesse should mine iniquitie be, then is his goodnesse. Now (O most noble creator of light) now pardon mine offences for the vnmeasurable trauailes and paynes

that thy beloued ſonne dyd ſuſteine. Now (I beſeeche thee) let his goodneſſe be ſet agaynſt my wickednes, his modeſtie and temperaunce: agaynſt myne vngracious frowardneſſe, and his meekeneſſe: agaynſt my fierce crueltie. Let his humilitie: recompẽce my pride, his pacience: myne impacience, his gentleneſſe: mine vnkinde churliſhnes, his obedience: my diſobedience, his quietneſſe: mine vnquietneſſe, his pleaſaunt towardneſſe: my bitter frowardneſſe, his ſweete facilitie & gentleneſſe: myne anger and freatyng fumes, to cõclude let his charitie: make amendes for my heinous & deteſtable crueltie. Amen.

A deuoute Prayer to the holy Ghoſt.

Now

NOw (O almightie and holy Ghost) whiche art the loue of the diuine power, the holy participator and partner with the almightie father, and his most blessed sonne, the most merciful comforter of the sorrowfull, I beseech thée to slide by thy mightie power into the inward partes of myne hart, that thou dwellyng there, mayst make glad, and as it were lighten euery darke corner of the neglect and forlefton cotage, with the bright shining of thy light, and that in visityng the same, thou wouldest ornate and decke with the plenteousnesse of thy dew the lothsome places therof, whiche be corrupted with filthines. Kindle the priuie wounded partes of the inner man, with thy holesome flames and with pearcing the inward partes of my foule entrails

with the dart of thy loue. Fæde all the inner partes both of my minde and body by the illuminating and lightening with the fire of thy holy and feruēt loue. Geue me to drinke of thy moſt pleaſaūt riuer, to the intēt I may haue no luſt to taſte any worldly thynges which be mixed with poyſō. Geue ſentence with me (O Lord) and defend my cauſe agaynſt the vngodly nation. Teach me to do thy will becauſe thou art my God. For I beleeue that in whom ſoeuer thou dooſt dwell; thou buildeſt an houſe in him for the father alſo and the ſonne. Bleſſed is that man that getteth ſuch a geſt, becauſe that by thee, the father and the ſonne alſo will dwell & abyde with hym. Come now (O moſt louyng comforter of my ſorrowfull ſoule) whiche art a protector

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in all neceſſities, and an helpe in troubles & aduerſities. Come O purger of ſinnes, healer and curer of woundes. Come the ſtrength of the fraile and feeble, the releeuer and rayſer vp of them that ſlide. Come the inſtructor and teacher of the humble and meeke, the deſtroyer and plucker downe of the proude and ſtubburne. Come the good and kinde father of the fatherleſſe, the gentle iudge of widowes. Come thou whiche art a guide vnto them that are toſſed in the waues of this tempeſtuous world, like as a bright and notable ſtarre is to them that ſayle on the ſea, an hauen vnto them that are afrayde of ſhipwrake. Come the worſhip and honor of all them that lyue, the onely health of the dead. Come moſt holy ghoſt, come and haue mercy on me, make me meete

mæte for thée, & mercifully graũt vnto me accordyng to the multitude of thy great mercies that my baſenes may pleaſe thy maieſtie, and my weakenes thy almightie power, for Jeſu Chriſt my Sauiours ſake, which with the father and thine vnitie liueth and reigneth world without end. Amen.

A prayer to the holy Trinitie.

WIthall my hart & mouth do I confeſſe, prayſe and bleſſe thée, O God the father vnbegottẽ, and thée, O God the ſonne onely begotten, alſo thæ, O holy ghoſt and comfortour, to thée be glorie in the world of worldes. Amen.

An acknowledgyng of almightie God and his Maieſtie.

O Moſt hygh Trinitie one onely powꝛer and vndeui-ded Maieſtie, our God, God al-mightie, I the abiect and himmoſt of all thy ſeruauntes, confeſſe and acknowledge thée, and beyng the leaſt member of thy Churche, I woꝛſhyp thée with a due ſacrifice of pꝛayſe, foꝛ as much as I am a-ble & can, accoꝛdyng to that which thou haſt vouchſafed to endue me withall. And foꝛ as much as I am deſtitute of outward giftes to of-fer vnto thée. Thoſe vowes of pꝛayſe whiche I haue of the gift of thy mercy: behold, willingly and gladly I offer them to thée, whiche be an vnfayned fayth and a pure conſcience. I beleue ther-foꝛe with all my hart (O kyng of heauen) and Loꝛde of the earth, and with my mouth do I confeſſe thée, the father, the ſonne and ho-

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ly ghoſt, to be three in perſons, and one in ſubſtaunce, the true and very God almightie, of one ſimple, incorporall and inuiſible nature, incomprehenſible and of ſuch a nature as is not in a place, as other natures be, and that thou haſt nothyng ſuperiour or aboue thy ſelfe, or lower, or any thyng bigger then thy ſelfe. But in all maner of meanes perfect without all ſpot of deformitie, and that thou art great without quantitie, good without qualitie, euerlaſting without time, life without death, ſtrōg without infirmitie or weaknes, true without lying, preſent in euery place without any ſituation or beyng placed in any place, to be all euery where without place, fulfilling all thinges without ſtretchyng forth thy hand: goyng euery where without any cō-

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tradiction or gaine saying, passing ouer all thyngs without mouing, abidyng within all thinges without any kynde of proportion, makyng all thyngs, hauyng neede of nothyng, gouernyng all thynges without labour, geuing all things their begynnyng, hauing no beginning thy selfe. Makyng all things mutable and variable, thy selfe beyng without all kinde of mutabilitie, in greatnes without measure, in power almightie, in goodnes the chief and best, in wisedom inestimable, in counsels, intentes and purposes: terrible and fearefull. In iudgementes most vpright and iust, in cogitations and thoughtes most secret, in woordes true, in workes holy, in mercies abundant and plentifull, toward offenders most patient, toward the penitent and those that be sory

ry for their ſinnes moſt gẽtle and louyng. Alwayes the ſame euerlaſtyng and continually continuyng immortall, and incommutable, impoſſible to be chaunged or altered, whom neither the amplitude or largeneſſe of places doth make bigger, nor the ſhortnes or littlenes of places leſſer, nor any places or corners, can conteine or preſſe together, neither doth thy will or intent varie or alter, nor familiaritie or acquaintaunce corrupt thee, nor ſorowfull thinges trouble or amaſe thee: nor glad things make thee pleaſaũt or frolike (as a mã would ſay) for from thee can forgetfulneſſe take nothyng, nor mindfulneſſe, or remẽbraunce geue any thyng, neither are thynges paſſed vnto vs paſſed alſo vnto thee, nor thynges which to vs are to come, to come toward

thee,

thée, for neither beginnyng doth geue any beginnyng to thée, nor tyme any increase, nor yet chaũce geueth thée any ende. But before all worldes and in worldes and by worldes into euerlasting, thou dwelt liue and thou hast continuall prayse and perpetuall glory, most hye power and singular honor, euerlasting kyngdome and rule & imperie without end, through the infinite and vnwery and immortall world of worldes.

¶ After what sorte God the father vouchedsafe to helpe mankinde, and of the incarnation of the word, which is Christ, and of the geuyng of thankes.

HEtherto (O almightie God the beholder and searcher of

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myne hart) haue I acknowledged the almightifulneſſe of thy maieſtie, and maieſtie of thine almightifulneſſe. But now, like as with hart I beleue (whiche is counted righteouſneſſe vnto me) ſo with mouth doe I confeſſe before thee (whiche is to my ſaluation) after what ſort and maner thou diddeſt vouchſafe in the end of the world, to ſuccour and ayde mankynde. Thou (in deede) onely (O God the father) art not read at any tyme, or in any place to be ſent. But of thy ſonne: the Apoſtle writeth. When that the time was fulfilled: God ſent his ſonne. In that he ſayth (he ſent) he doth ſufficiētly declare that he, being ſent, came into this world, when as he (being borne a very and perfect man of bleſſed Mary a pure Virgine) did appeare and ſhew him ſelfe in

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the flesh. But what is that, which he that is the chief of the Euangelistes doth say? He was in the worlde and the worlde was made by him. Thether, truly, was he sent by his humanitie, where he alway is and alway hath bene by his diuinitie. The which sendyng or emballage, I beleeue with all my hart & cõfesse with my mouth to be the consent and worke of all the whole Trinitie. Oh holy and good father, how diddest thou loue vs? How great fauour didst thou beare toward vs most mercifull creator? whiche hast not spared thyne owne sonne, but for vs wretched sinners hast deliuered him. He was obedient vnto thee vntill death, yea death vppon a crosse, takyng the obligation or hand writing of our sinnes, which was his flesh and fastenyng it vn-

to the crosse, he crucified sinne and
killd death. He alone, is amongest
the dead, free from death, hauyng
power to put his soule for vs, and
to take it againe for vs. Therfore
was he both a vanquisher and a
sacrifice, and therfore was he an
ouercommer, because he was a sa-
crifice for vs. He was both the
Priest and sacrifice, vnto thee, and
therfore was he a Priest, because
he was a sacrifice. Not without a
cause haue I great hope in hym.
For asmuch as thou wilt make
whole all my diseases, for his sake
that sitteth on thy right hand and
doth continually make intercel-
sion for vs. For my diseases (O
Lorde) are great and many: oh
they are many in number and
great. For the Prince of this
world (as I very well know and
confesse) hath many thynges in
me.

me. But I beſæche thæ deliuer me, through our redæmer whiche ſitteth on thy right hãd, in whom the ſaid prince of this world could finde none euill, that was his, of his owne committing. By him do thou iuſtifie me, who hym ſelfe did not ſinne, neither was there any deceit or guile founde in his mouth. By him whiche is our head, in whom there is not one ſpot of euill, deliuer me, whiche am one of his members, though I be but a little member and fæble and weake. Deliuer me (I beſæche thæ) from my ſinnes, offences, faultes, and ignorãces. Fulfill me with thy holy vertues and make me to ſhine in good maners, make me (I beſæche thæ) for thy holy names ſake, to continue in holy works vntill the end, accordyng to thy will and pleaſure.

dzen of perdition and damnation. I render vnto thee thākes foz his holy incarnation and natiuitie & foz his blessed mother vpō whom he did vouchesafe to take flesh foz vs and foz our saluation, to the intent that like as he is very God of God: so he might be very man of man. I geue thee thankes foz his passiō and crosse, foz his death and resurrection, foz his ascention into heauen and his seate of hys maiestie on thy right hand. Foz he the fortie day after his resurrection, ascendyng aboue all the heauens (his Disciples seyng it) and sittyng on thy right hand, did poure out his holy spirite aboundantly accozdyng to his pzomise, vpon them whom he had chosen to be his childzen. I geue thee thankes foz that most sacred shedyng forth of his pzecious bloud,

where

wherewith we are redæmed, and also for the most holy and quicknyng sacrifice of his body & bloud, whiche dayly in thy Churche we fæde of and drinke of, wherewith we are washed and sanctified, and are made partakers of the onely high diuinitie. I geue thæ thãkes for thy merueilous and vnspeakable charitie and loue wherewith thou diddest lone vs vnworthie persons, and diddest saue vs by thine onely and beloued sonne, for so thou didst loue the worlde, that thou gauest thine onely begotten sonne to the intent that none whiche belæued in hym should perishe, but haue euerlasting lyfe. This thyng truly is euerlasting life, to know thæ & also Jesus Christ, whõ thou sent to be very God, by an vpright faith and workes worthy for faith.

¶ Of the exceedyng loue of the euerlastyng father toward mankynd.

O Thy vnmeasurable pitie and fatherly loue, oh inestimable charitie, that thou shouldest deliuer thy sonne to suffer death to the intēt thou mightest redeeme and raunsome a seruaunt. God was made man, to the intent that man, being lost, might be plucked out of the power of deuils. How gentle and kinde a louer of man was thy sonne our God who thought it not enough to humble him selfe to be made man of the very virgin Mary: but also toke vpon him the paynes of the crosse in shedyng his blond for vs and for our saluation. He came a pitiful God, he came for his pitie and goodnesses sake, he came to search

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and to saue that whiche was lost. He sought the strayed sheepe, he sought and found, and he beyng a good Lorde and truly a very good and pitifull shepheard, brought him home vpon his shoulders vnto the foldes of the flocke. Oh charitie, oh pitie, who hath heard any such thynges? who is not astonied to consider the bowels of so great mercy? who would not mernaile? who would not honor and worshyp thée for thy great charitie wherwith thou louedst vs? Thou didest send thy sonne into the similitude of flesh subiect to sinne, that he might condemne sinne for sinne, that we might be made thy righteousnes in him. For he was the very lambe without spotte, whiche take away the sinnes of the world, whiche destroyed our death by dying hym selfe. But

what may we render, vnto thée (our God) for ſo great beneſites of thy mercy? What prayſes or what thankes? Uerely, if we ſhould haue that ſame knowledge & powꝛer that bleſſed aũgels haue: yet ſhould we not be able to requite thy ſo great goodnes & pitie with any thyng of valure. No if all our members were turned into tounges to repay vnto thée due prayſes: yet were not our ſlendernelle ſufficient. There is one thyng that excœdeth all knowledge, euen thine ineſtimable charitie, whiche thou diddeſt ſhewe vnto vs vnwoꝛthy perſons foꝛ thy goodneſſe and pities ſake. Thy ſonne (O our God) did take vpon him to be the ſœde of Abꝛaham not of aungels, yea and he was made like vnto vs in all thynges ſinne onely excepted. Ye therfoꝛe ta-

taking mans nature not aungels, and glorifying it with the stole of holy resurrection and immortalitie: caried it aboue the heauens & aboue all the melodious companies of Aungels, aboue Cherubin and Seraphin, placing it vpō thy right hand. This humaine nature do aungels prayse, all the powers of heauen do tremble, to sée a mā, to be God ouer them. This truly is all my hope, all my trust. And this same humaine nature is in Iesu Christ our Lord, who is the portiō of euery one of vs, ẏ flesh & blood. Therfore wheras my portiō reigneth: there do I beleue to reigne. Whereas my flesh is glorified: there do I beleue to be glorified. Where my bloud ruleth: there doe I perceiue me to beare rule. Although I be a sinner, yet I do not mistrust nor dispayre of the com-

communion and partaking of fauour. Although my sinnes do hinder me and in a maner forbid me: neuertheleſſe my ſubſtaunce requireth it. And albeit that myne offences do exclude me: yet the cõmunion of our nature doth not expell me. For God is not so vngentle as to forget man, and not to remember that thyng whiche him ſelfe beareth, and that which for my ſake he toke vpon hym, & that whiche for my ſake he requireth. But truely the Lorde our God is lowly and meeke, & wonderfull gentle, & loueth his fleſh, his members and his bowels. In the very ſame God our Lord Ieſus Chriſt, who is moſt gentle, louyng and mercyfull, in whom we are riſen from death, (that is to ſay) from the ſtate of perdition and eternall damnation, and euē

now by him we ascende into the heauens, and now sit in the heauens (in him I say) our flesshe loueth vs. For we haue in him, and by hym a prerogatiue and as it were a preferment of our blood. For we are his members and his flesshe. And he is our head, of the which dependeth the whole body (as it is written) a bone of my bones and flesh of my flesh: they shalbe two in one flesshe, and no man at any tyme hateth his owne flesh but rather cherisheth and loueth it. This is a great mysterie, I speake in Christ, and in the Church sayth the Apostle.

¶ Of the double nature of Christ, whiche hath mercy vppon vs, and maketh intercession for vs.

Wher-

Wherfore with my lips and hart, and with all the might that I may, I render thankes vnto thine infinite mercy (O Lord our God) for all thy mercy, wherwith mercifully thou vouchsafed to helpe and succour vs that were lost, by the same thy sonne our Sauiour & recouerer, whiche dyed for our sinnes, & rose agayne for our iustification, and liuyng, without ende sitteth on thy right hand and entreateth for vs, and together with thee, taketh pitie and mercy vpon vs, because he is God through thee (O father) euerlastyng and of one substaunce with thee in all thynges. Whereby alway he may saue vs, but for as much as he is man in whiche thyng he is lesse and inferiour vnto thee, all power both in heauen and in earth, was geue vnto hun,

that

that in the name of Jesu euery knee should bow both of celestiall, & earthly creatures, & also of infernall, that all tonges may confesse that our Lord Jesus Christ is in thy glorie, & father almightie. He verely was constituted of thee and ordeined to be a iudge of the quicke & dead, for thou truly iudgest no man, but all thy iudgement hast geuen to thy sonne, in whose brest all treasures of wisedome and knowledge are hid. He truly is both a witnesse & a iudge, a iudge and a witnesse, whom no sinfull cõscience can flee or auoyde for all thynges be they neuer so secrete, are open and euen naked and vncouered vnto him. He verely whiche was vnrighteously iudged him selfe: shall iudge the whole worlde in equitie, and the people in righteousnesse, and ac-

cording to iuſtice. Therfore do I bleſſe thy name euerlaſtyng and glorifie the ſame with all my hart (O almightie & mercyfull Lord) for that vnſpeakeable and merueilous coniunction of Godhead and manhode together in the vnitie of a perſon, and not after this ſorte, that the one ſhould be God, and the other man: but one and the ſame was both God and man, man and God. Neuertheleſſe although by thy merueilous will, the worde was made fleſhe, yet neither of both the natures was chaunged into others ſubſtaunce. In the myſterie of the Trinitie, there is not a fourth perſō added. For the ſubſtaunce of the word of God and of man was vnited and knitte together, but not confuſed and mixed, that that thyng which was taken of vs: ſhould be turned into

into God, and that whiche neuer had bene before that tyme, that is his flesshe and manhode should be the same that had bene euer without any beginnyng, that is, his Godhead. Oh meruelous mysterie. Oh vnspeakeable felowshyp. Oh meruelous mékenesse of the heauenly mercyfulnesse, whiche is euer worthy meruelyng and euer to be loued. We were but vyle seruaunts and behold we are made the sonnes of God. Yea, and heyres of God together with Christ. From whence came this goodnesse? and who brought vs vnto this state? But I require thée (O most mercyfull father) by thyne inestimable pitie, goodnesse and charitie: to make vs worthy of these many & great promises of the same, thy sonne our Lord Iesu Christ. Send forth thy strēgth

(O God) and eſtabliſh the thyng that thou haſte wrought in vs. Make perfect that whiche thou haſt begun, that we may be able to come vnto the fulnes and perfectneſſe of thy pitie. Make vs through the holy Ghoſt to vnderſtand and through thy ſonne to deſerue, and with due honor alway to worſhyp this great myſterie of thy pitie, which is manifeſt in our fleſhe, iuſtified in the ſpirit, did appeare vnto Aungels, was preached vnto nations, was beleued to be in the world, was taken vp into heauen. Amen.

¶ Of the thankes which man ought to geue vnto God for the benefite of his redemption.

LOrde how much (O Lorde our God) we are in det vnto thee

thée, euē for so great a price were we redéemed, with such a great gift were we saued, and with so great a benefite helped. How much ought we wretches to loue, dread, bleſſe, prayſe, honour and glorifie thée whiche hast so loued vs, after such fashion saued vs, after such a sorte sanctified vs, so set vs on high. To thée truly do we owe, and are bounde, in as much as we are able, euen our life and all our studie or endeuour. But who hath any thyng that is not thyne? But do thou (O Lord our God) frō whom all gōdneſſe proceédeth, euen for thy holy names sake, geue vs of thy gōdneſſe, that we may serue thée of thyne owne gōdes and gifts and that we may pleaſe thée in truth, and repay vnto the dayly due prayſes for so great benefites of thy mercy. For

by none other meanes can we ſerue or pleaſe thée, but by thyne owne giftes, that thou haſt lent vs, while we be in this worlde. For euery good gift and euery perfect gift is frō aboue, & commeth downe from the father of light, with whom there is none alteration or variablenes neither yet is he chaūged vnto darknes. O Lord our God, and a pitifull God, a good God, and almightie God, an vnſpeakeable God, and incomprehenſible, of ſuch a nature that can not be conteined as in a place. O God whiche art the beginner of all thyngs and the father of our Lord Jeſus Chriſt, which diddeſt ſend the ſame thy beloued ſonne our Lord, forth of thy boſome to our common profite, to take vpon him our life, to ỹ intent he might geue vs his life, & that he might

be

be perfect & very God of thee his father, & very & perfect man of his mother, a whole & a perfect God, & a whole and perfect man: & yet but one onely Christ, both euerlasting: & enduryng but for a space, both immortall and mortall, both a creator: and a creature, strong: and weeke, an ouercommer: and one ouercommed, a nurs: and one that was nurced him selfe, a shepheard: and a sheepe, dead for a tyme: and liuyng with thee euerlastyng, promising to them that loued hym the freedome of lyfe. Who sayd to his Disciples, what thing so euer ye aske the father in my name: he will geue it vnto you. For that hye Priestes sake, which was also a Bishop in deed, and a good shepheard, that offred him selfe in a sacrifice to thee, puttyng hys lyfe in ieoperdie for hys

flocke: for his ſake I ſay (I beſeche thee) whiche ſitteth on thy right hand and maketh interceſſion for vs, beyng our redemer & our aduocate, that thou wouldeſt graunt vnto me, that together with thy ſonne & the holy ghoſt, I may in all thynges bleſſe and glorifie thee with much contrition of hart, and a fountaine of teares, with much reuerence and feare. For the gift of them that be all of one ſubſtaunce: is all one. But becauſe a body that is corrupted doth aggrauate and burden the ſoule: ſtyre vp and awake (I beſeche thee) my ſluggiſhneſſe, with thy prickes and prouokyngs, and make me boldly to perſeuere and continue in thy cõmaundements and lawes day & night. Graũt me that my hart may ware warme within me, and that in my meditation

tation and prayer I may be fer-
uent. And for as much as thy one-
ly sonne sayd: No man can come
to me except my Father that sent
me, shall draw him: and agayne
no man commeth to the father
but by me, I require and humbly
beseeche thee, draw me alwayes
vnto him; that he at the length
may bryng me to thee: thether (I
meane) whereas he is sittyng on
thy right hand, whereas is euer-
lastyng lyfe, and continuall bles-
sednesse: whereas is perfect loue,
without all kinde of feare, where
as is one day euerlastyng, and
one spirite of all men, where as is
most sure securitie and safetie, se-
cure quietnesse, and quyet plea-
sauntnesse, pleasaunt felicitie and
happinesse, happy eternitie, conti-
nuall and eternall seing and pray-
sing of thee without ende, where

as thou with him, and he with thée in the communion and vnitie of the holy Ghost euerlastyngly and continually lyuest and reignest throughout all worldes of worldes. Amen.

¶ A deuoute prayer vnto Christ.

O Christ and God, which art my hope, and the true and gentle louer of mankynde, the light, the way, the life, the health, the honor and worshyp of them that be thyne: I beseeche thée call to thy remembraunce all thynges that thou willyngly diddest suffer for them, both bondes, crosse, woundes, death and sepulchre, whiche after thrée dayes, death beyng ouercommed, diddest rise, wast sene of thy Disciples, refor-

myng

ming their harts and establishing them that were almost enclinyng from thee: the fortie day after diddest ascend vp to heauē, which liuest euerlastyngly nowe, and reygnest throughout worldes, thou art my God both liuyng and true, my father, and my God both holy and pitiful, my mighty king, my good shepheard, myne onely master, my best helper, one, whō I am most bounde to loue, my liuyng bread, myne euerlastyng Priest, my guide vnto my countrey, my true light, my holy swetnesse, my right and straight way. Myne excellent wisedome, my pure and vnfayned simplicitie, my peasible cōcorde, my safe garrison, my good portion, mine euerlastyng health, my great mercy, my strongest patience, myne vnspotted sacrifice, my holy redemption,

tion, my ſure and ſtedfaſt hope, my perfite charitie, my very and true reſurrection, myne euerla-ſtyng lyfe, my ioye and moſt bleſ-ſed viſion, and continuall without ende: I humbly beſæche thæ, I deſire and pray thæ, that I may walke by thæ, that I may come to thæ, that I may reſt in thæ, whiche art the way, the truth and the lyfe without the whiche no man can come vnto the father. Thæ doe I deſire and couet (O good Lord) whiche art the bright-neſſe of thy fathers glorie, whiche ſitteſt abone the Aungell called Cherubin, and doſt behold, the low and dæpe places, whiche art the true light the light that light-neth all thynges, the light that neuer faileth nor goeth out, which the aungels haue deſire to behold. Loe my hart is before thæ in thy ſight,

ſight, put away the darkeneſſe frō it that it may fully be repleniſhed with the cleareneſſe of thy loue. Geue vnto me Lord thy ſelfe, behold I doe loue thée, and if that be but a thyng of ſmall valure: make me to loue thee more ſtrōgly and earneſtly. I can not meaſure to know how much I lacke of thy loue, neither can I tell, how much ſhould be ſufficient for me, that my lyfe may fulfill hys courſe in thy loue, and not turne backe vntill it be hid in the ſecretes of thy countenaunce. Neuertheleſſe, this I knowe that it were euill with me, if it were not for thée (O Lorde) and that not onely with the outward thynges that belong vnto me, but alſo with the inward thynges. For all my riches (God excepte) is but mære pouertie: but thou onely

art

art a treaſure & a parcell of riches that canſt neither be chaũged into better nor worſe. Thou art he, to whõ it is not one thyng to lyue, & an other thing to liue happely, becauſe thou art thy bleſſednes, thy happines, & thou art all one. But I which am thy creature, to whõ it is one thyng to liue, & an other to liue bleſſedly & happily: al, both in ỹ I liue, & in that I liue happely, I ought not to attribute nor referre it to be receiued of any body, but of thy fauour. And therfore haue we nede of thee but not ỹ of vs, becauſe if we were not at all, yet ſhouldſt ỹ lacke nothing of thy goodneſſe. Therfore (O Lord) it is neceſſary for vs to ſticke and cleaue vnto thee, that by thy continuall helpe we may be able to lyue holily, vertuouſly, and as we ought to lyue. For with ỹ waight

of

of our fraylnesse we are drawen euer downeward, but by thy gift we are stirred and caried vpward: we feruently desire to ascend, we make certaine ascensions in our hartes, lifting them vpward, and sing the songes of starres, with the fire of thy loue (I say) are we kindled and moued to goe with thee. Whether goe we now vpward, vnto the peace of Ierusalem: because I was glad and dyd reioyce in those thynges whiche were spoken vnto me: we will goe into the house of our Lord: there hath he placed vs, we will haue good thynges, that we may will or desire nothyng els, but to tary and remaine there for euer. But for as much as whiles we be clad with this body, we do as it were go astray and are straūgers vnto thee: we haue not here an abidyng

biding place for euer but we ſéeke for one that is to come. Our abiding place is in heauen. Therefore thy fauor and grace beyng my guide, I enter into the chamber of my hart, and ſing vnto thée ſonges of loue (my kyng and my God) mournyng with meruelous ſighynges in this place of my peregrination, whereas thy iuſtices are made my ſonges. And when I remember Ieruſalem, I extend and ſtretch forth towarde it the ſenſes of my hart: Ieruſalem (I ſay which is my countrey) Ieruſalem whiche is my mother: & toward thée whiche art a kyng ouer her, her light, her father, her defender, her patrone, her gouernour, her kæper, her chaſte and ſtrong delite, her onely and whole pleaſure, and all her goodneſſe commeth of thée, becauſe thou art the

the chief good and the true good, & I will neuer turne backe, vntill thou bring me home from this pilgrimage (in whiche I am deformedly scattered abroad) vnto the peace of my dearely beloued mother, whereas be ỹ firſt fruites of my ſpirite, and vntill thou (O God which art my mercy) fashion me and confirme me for euer.

A prayer declaryng with how great miſeries this life is replenished.

I Am wõderfull wery (O Lord) of this lyfe and of this carefull and paynfull pilgrimage. This lyfe is a wretched lyfe, a life that will ſone fade away, an vncertaine lyfe, a paynefull lyfe, an vncleane lyfe, a lyfe that worthely may be called the maiſters of all euils, the Quæne of pride, full of

miſeries and errours which is not worthy to be called a life, but rather a death, in the which euery houre, we dye by diuers defectes and faylinges of nature, by mutabilities, alterations and diuers kindes of deathes. How can we therfore, call this that we lyue in this world, alife, whiche is puffed vp & ſwollen oftē with humours, made leane and feble with ſorrowes, dried with angres and hot hatty furies of the minde, the ayre filleth it ful of diſeaſes, meates do infect it, faſting do extenuate and make it leane, paſtimes maketh it to diſſolute and reckles, penſiuenes doth conſume and waſt it, trouble and veration doth ſhorten and leſſen it, ſecuritie and to much eaſe maketh it dull and nothyng luſty, riches ſetteth it a flote and puffeth it vp into pride, pouertie

diſ-

dismayeth and discourageth it, youth doth extoll it, age lameth it, infirmitie breaketh it, sorrow oppresseth it. And immediatly after these euils as though it were by succession, commeth death, and maketh an end of all the ioyes of this miserable lyfe, after such a sort that a man would not thinke (whē he leaueth this life) to haue lyued at all. This liuyng death, and dying lyfe, although it be sprinkled and mixt with these and other sorrowes and miseries: yet (Oh good Lord) how many men doth it catche and entangle with her entising snares: and how many doth she deceiue with her deceitfull and false promises: And for all that she of her selfe is so false and bitter, that her blind louers can not be kept long secrete nor close vnknowen: yet doth she

dayly cauſe an infinite number of ſoules to drinke of the golden cup, whiche ſhe beareth in her hand, yea and maketh thē vtterly drunken with the loue of her. Happy are they, but very few of them is there that refuſe her acquaintāce and familiaritie or that deſpiſe to vſe her ioyes, or that neglect her frendſhyp and felowſhyp, leaſt whē their deceiuer periſheth, that they ſhould periſh alſo.

¶ Of the bleſſednes of that lyfe whiche God hath prepared for thē that loue him.

BVt thou heauenly lyfe, thou art ſhe whom God hath ordeined and prepared for thē that loue him, thou art the heauenly life, the bleſſed life, the ſure lyfe, the quyet lyfe, the fayre lyfe, the cleane life, the chaſt lyfe, the holy life.

life, ỹ life that knowest no death, knowest no sadnesse or pensiuenesse, a life without spot, without dolour, without veratiõ, without corruptiõ, without trouble, without varietie or mutabilitie, a lyfe most full of pleasure and dignitie, where as is none aduersarie to striue agaynst a man, no intycementes of sinnes, where as is perfect loue without all maner of feare, where as is day cõtinually and one spirite of all men. Where as God is seen face to face and the mynde is fed with this meate of lyfe without end, I haue a very good mynde and desire to marke & geue heede to thy clearenesse, with thy goodes, the desire and appetite of my hart is delited. Loke how much I am able to consider with my selfe, in musing and thinkyng of thy commodities: euẽ so much

am I rauiſhed and rapt with thy loue with the feruent deſire of thée, and with the ſweete and comfortable remembrãce of thée, am I wonderfully delited. I haue a pleaſure therfore, ſurely to lift vp the eyes of my hart vnto thée, to erect the ſtate of my mynde, and conforme or fashion the affectes of my mynde vnto thée: It pleaſeth me to talke of thée, to heare of thée, to write of thée, to conferre and meditate of thée, to read euery day of thy bleſſednelle and glorie, and to muſe often tymes in my mynde of the thynges I haue read concernyng thée, that at the leaſt by ſuch meanes, I beyng vnder the ſweéte refreſhyng and cõforting of thy liuely ayre, may paſſe from the verations, teoperdies, labours, and trauels of this mortal life that will ſone periſh,

and

and that in passing I may lay my weary head in thy bosome to slæpe or to rest a little, for this cause do I enter into the pleasaũt medow of the holy Scriptures, & in plowyng, I plucke the godlyest græne herbes of sentences, and in readyng I do eate them, & in frequẽtyng I do meditate, and as it were cud thẽ, and in gatheryng them together, at the last I lay them vp in my memorie, that by such meanes when I haue tasted of thy swætnesse, I may somwhat lesse fæle the bitternesse of this most wretched life. O thou most happy lyfe, oh kyngdome which art blessed in dæde, whiche lackest death, whiche art without ende, no tyme doth successiuely passe at any tyme to thee. Where as continuall day without night knoweth no tyme, whereas that

captaine and conquerour is accõpanyed with thoſe queres of aungelles, ſingyng of Hymnes and ſonges, they ſing vnto God without ceaſſing, the balet of Balets of Sion. Oh moſt noble head which art compaſſed about with a perpetuall crown, oh that pardon and forgeuenelle of my ſinnes were graunted vnto me, and then immediatly, this burden of my flelh layd away, that I might enter into thy ioyes to haue true reſt, and that I might get within the godly and beautifull walles of thy Citie to receiue a crowne of lyfe at the hand of our Lorde, that I might be amongeſt thoſe moſt holy queres, that I might ſtãd with the moſt bleſſed ſpirites of the creator of glory, that I might ſee preſently the countenaũce of Chriſt, that I might behold alwayes that moſt

most hye and vnspeakeable light, incomprehensible whiche can not be conteined as in a place. And so I should not onely be out of all feare of death: but also I might reioyse alwayes at the gift of euerlastyng incorruption. Amen.

Where doe we complaine that we be not moued nor pricked in our contemplation and prayer like as the aungels be, whiche tremble at the sight of God.

PArdon me (O Lord) pardon me, mercifully forgeue me, haue mercy vpon me, spare myne ignorannce and my great vnperfectnesse, do not reproue me as a rash felow, because I dare be so bold which am but thy seruaunt, but would to God I were either

a good ſeruaunt, or none vnprofi-
table nor euill ſeruaunt. And ther-
fore am I an euill man becauſe I
prayſe, bleſſe and worſhyp thée
which art our God almighty, ter-
rible and very much to be feared,
I worſhyp thée (I ſay) without
contrition of hart and without a
well of teares. For if ſo be that
the aungels when they worſhyp
and prayſe thée, do tremble beyng
fulfilled with marueilous glad-
nes: I which am a ſinner, whiles
I ſtand before thée ſaying prayſes
and offering ſacrifice, why am I
not afrayed in my hart: why am
I not pale in my countenaunce:
why doe not my lippes quake
and tremble: why is not all my
body afrayed: and why do I not
mourne: bewaile before thée af-
ter ſuch a ſorte that teares might
ſpring out of myne eyes: I would

fayne

fayne but I am not able, because I can not do that whiche I desire to doe. This maketh me truly, wonderfully to maruell, that I am no more moued when I see with the eyes of my fayth, thee whiche art so fearefull. But who can doe any thyng without the helpe of thy grace: Except thou make our stony hartes to relent: we of our selues are not able to mollifie them, but all our health dependeth vpon thy great mercy. O wretche that I am, how is my soule made without any feelyng or perceiuaunce: that it is not afrayed with ouer much feare whiles it standeth before God and singeth to him his owne prayses: Alas how is my hart so hardned, that myne eyes doe not gush out great flouddes of teares without ceassing, when I whiche am but a

ser-

seruaunt or bondman, do commō and talke in my Lorde & masters presence? Yea a man, with God, a creature with a creator. I that am made of the slime of the earth, do speake with him that made all thinges of nothyng? Put me before thée (O Lord) and what so euer I perceiue of my selfe in the secretes of my hart, I do not kéepe it close from thy brotherly eares. Thou art riche in mercy and liberal in rewardes, geue me of thy gōdes, that with thē I may serue thée. For with nothyng els can we serue or please thée, but with thyne owne giftes whiche thou hast vouchsaued to bestow vpon vs. Fasten I beséech thée thy feare in my flesh. Let my hart reioyse & be glad to feare thy name. Would God my sinfull soule feared thée so much, as that holy man the

which

whiche sayd: I alwayes feared God as though it were great swelling flouddes should come and tũble vpon me. O God the geuer of all good thyngs, geue me amõgest thy prayses, a well of teares, with the purenes of hart and reioysing of mynde, that I louyng thée perfectly and worthily praysing thée may fele, tast and sauour, in the palace of my hart, how swéet and pleasaunt thou art (O Lord) as it is written. Do ye tast and sée how swéet and delectable the Lord is. Blessed is the man that putteth his trust in him. Blessed is that people whiche knoweth glad and ioyfull praysing. Blessed is the man whose strength is in thée, in whose hart are thy wayes, whiche going through the vale of misery, vse it for a well. Blessed are the cleane in hart because they shall

sée

ſée God. Bleſſed are they that dwell in the houſe of the Lord, they ſhall prayſe thée world without end.

A very deuout prayer for the geuyng of thankes.

O Lord Chriſt whiche art the word of the father, whiche came into this world to ſaue ſinners. I beſéech thée by the moſt louyng bowelles of thy mercy, to amend and repayre my life, make better my dædes, take thou the orderyng of my maners, take frō me that whiche noyeth and hurteth me, and diſpleaſeth thée: and geue me that whiche thou knoweſt wil pleaſe thée and profite me. Who cā make cleane that which is conceiued of an vncleane ſéede but thou alone? Thou art the God al-

almighty, of infinite pictie, which dooſt iuſtifie and make righteous euen thoſe that were wicked mẽ, and rayſeſt agayne to lyfe them that were dead in ſinne, thou chaũgeſt ſinners and they are no ſinners. Take away therefore from me, what ſo euer is in me that pleaſeth not thée, for thyne eyes do ſée much vnperfectneſſe in me. Lay thy hand I beſéech thée of thy pitie on me, and whatſoeuer offendeth the eyes of thy pitie, remoue it from me. In thy ſight is both my health and my diſeaſe. The one I beſéeche thée to preſerue, the other to cure: doe thou heale me (O Lord) and I ſhalbe healed: do thou make me ſafe and I ſhalbe ſaued. Thou I meane whiche dooſt make hole them that be diſeaſed, and dooſt preſerue them that be cured, whiche onely

with

with a becke dost restore and repayre things that be decayed and fallen into ruine. For if thou wilt vouchsafe to sow any good seede in the field of my hart, of necessitie thou must plucke vp first with the hand of thy pitie, the thornes of vices which be in it. Put in my hart I beseech thée, so great plentie of delectation in thée, that I may desire no earthly or carnall thyng nor yet thinke vpon them, but that I may loue thée alone, that I may haue thée onely in my hart and in my mouth. Write with thy fingar in my brest, the delectable remembraunce of thy swéte name, & so that it may be blotted out with no forgetfulnes. Write thy will in the tables of mine hart, and also thy iustifications, that I may alwayes and in euery place haue thée (O Lorde)

before

before mine eyes in my sight. Enflame my minde with that fire, whiche thou diddest send into the earth, and willedst it to be kindled, that I might offer vnto thee dayly, with teares, a sacrifice of a troubled spirite and a repentaunt hart. O swéete Christ, O good Iesu, euē accordyng vnto my desire, and euē as I hartely require thée with my whole mynde, geue me thy holy & chast loue, whiche may replenishe and kéepe me and also fully possesse me. Geue me an euidēt signe and token of thy loue, a flowyng well of teares whiche will continually runne, that those teares may somewhat testifie thy loue in me, that they may shew forth, that they may declare how much my soule loueth thée, whiles for the great delectation it hath in the swéetnesse of thy loue: it may

not refreine from teares. I call to my remẽbraunce ſometymes good Lord, that vertuous womã Anne, whiche came to the tabernacle to pray that thou wouldeſt ſend her a ſonne, of whom the Scripture maketh mention that her countenaunce (after her teares and prayers) was not agayne chaunged or altered. But when I thinke vpon ſo great vertue, conſtãce and ſtedfaſtneſſe: I am vexed with ſorow and confounded with ſhame, becauſe I a wretche do perceiue my ſelfe to be fallen ouer much from thẽ. For if a woman did weepe after ſuch a ſort and continued ſo in weepyng, which did ſearche for nothyng elles but a ſonne: how ought my ſoule to mourne and to perſiſt and abyde in weeping, that ſeeketh and loueth God, and hath a deſire to come vnto hym? how

ought

ought such a soule to mourne and wæpe, whiche seeketh God day & night, whiche will loue nothyng but Christ: Thy teares now truly should be made vnto me, meate day & night. Loke vpon me therfore (O Lord) & take pitie on me because the dolours and sorowes of my hart are many in number. Geue me thy heauenly consolation and do not despise nor cast away a sinfull soule for the whiche thou diddst dye. Geue me inward teares I beseech thee from the bottome of mine hart, whiche may washe awaye the spottes of my sinnes. Replenishe my soule alwayes with heauenly delectation and heauenly mirth, that I may obteine some litle portion or part in thy kingdome, although not amongest the perfect men whose steppes I cā not folow: yet at the

least wise amongest the inferiour sorte. The marueilous deuotion of an other womã commeth now vnto my minde, whiche with a vertuous loue did seeke thee lying in the sepulchre, whiche when thy Disciples went away and departed from thee, did remaine with thee her selfe, whiche sat there sad and sorowfull weeping long and very much, and whē she did arise she searched with a diligent eye & with many teares the corners of the sepulchre whiche was left emptie, if she might espie thee out in any place, whom she with a feruent desire sought. Yea & more ouer she went againe and againe to the sepulchre, but that was not inough vnto her, neither did it satisfie her desire. For the grace of a good worke is to perseuere & continue in the same. And because she did

did loue more then other, and that in louing she wept and in weping she searched, and in searchyng she continued, therefore was it thy pleasure that she should first finde thee, see thee, and talke with thee before all other. And not onely this, but also she was a tidinges bearer of thy glorious resurrectiō vnto thy Disciples, when thou diddest commaunde her & bid her, go & tell my brethren that they go vnto Galile, there they shall see me. &c. Seyng therfore that a woman did wepe after such a sorte & continued in weepyng, which did seeke him ỳ was aliue among the dead: which touched thee with the hād of her faith: how ought a soule to mourne & to continue in mournyng, which beleeueth in thee, and with his mouth doth acknowlege thee to be his redeemer that sitteth

now in heauē and reignest euery where. How much therfore ought such a soule to mourne & wæpe, which loueth thæ w̄ all his hart, & with his whole desire doth couet to sæ thæ. Oh onely refuge, ý onely hope of wretches, vnto whō no man nædeth at any time to pray wout hope of mercy, graunt vnto me this grace for thy sake, & for thy holy names sake, ý as oft as I thinke vpō thæ as oft as I speake of thæ, write of thæ, read of thæ, cōferre of thæ, as oft as euer I remēber thæ, stād before thæ, offer vp prayses, prayers & sacrifice vnto thæ: so oft I may wæpe aboūdantly with teares in thy sight, so ý my teares may be to me in stead of bread day & night. Thou truly king of glorie & master of all vertue, hast taught vs with thy word and with thine exāple to mourne

and

and wæpe, where as thou sayest. Blessed be they that mourne, for they shalbe cõforted. Thou didst wæpe for thy frẽd that was dead, and diddest let teares fall downe plenteously for the Citie whiche should perish. I beseeche thee (O good Iesu) by those most precious teares and by all thy mercies and pieties, wherewith thou diddest vouchsafe maruelously to helpe & succour vs that were lost: geue me the grace to wæpe & to be earnestly repentaunt for my sinnes, which grace my soule desireth and coueteth very much, and except it come of thy gift: I cã not haue it, but by the holy ghost whiche doth mollifie the hard harts of sinners, and prouoketh them to wæpyng. Geue me the grace of teares, like as thou gauest to our forefathers, whose examples we ought to fol-

low, that I may bewayle my self in all my life, like as they did bewayle them selues day and night. Geue me the dew of thy grace frō aboue, and also a dew of teares beneath, that my teares may be vnto me in stead of bread day and night: and that I may be made in thy sight (O Lord my God) by the fire of thy prouocation, a fat & acceptable sacrifice. Make me to be mortified and killed vpon the aultar of mine hart, and that I may be receiued of thee as a fat and a sweete smelling sacrifice. Geue vnto me (O good Lord) a plentifull flowing and cleare well of teares, in the which I may wath continually this foule and spotted sacrifice. For although I haue offred vp my selfe, wholy vnto thee, by the helpe of thy grace: yet neuertheleſſe in many thinges I offend

fend thée dayly, because of my great fragilitie and weakenesse. Geue me therefore the grace of teares (O blessed God) and most especially through ỹ great swetnesse of thy loue and the remembraunce of thy mercies, prepare this table for thy seruaunt in thy sight, and geue me power that as oft as I list I may be satisfied of it. Graunt vnto me for thy goodnesse and pitie, that this thy cup replenished and filled full, may satisfie my thirst, that my spirite may couet thée, & that my mynde may burne in thy loue, forgetting all vanitie & miserie. Heare (my God) heare, thou that art the fyrer vp, and quickner of my dull eares, heare what I desire and aske: and geue me grace to aske that whiche thou hearest. O pitifull Lord, whiche art wont to be

easyly entreated, be not hard to be entreated of me because of my sinnes, but for thy goodnesse receiue the prayers of thy seruaũt: and graunt me the effect of my petition and desire.

In this prayer mãs mynde is very much and plenteously stirred and moued, if it be sayd in quietnes.

O Lord Iesu, O gentle and louyng Iesu, O good Iesu which diddest vouchsafe to dye for our sinnes, and diddest rise againe for our iustification, I beseech thee by thy glorious resurrection, to rayse me vp out of the sepulchre of vices and all my sinnes, and geue me dayly part in thy first resurrection to the intent I may receiue some parte in the latter re-

sur-

surrection. O most mightie kyng whiche didst ascend into heauen, with the triumphe of thy glorie, and sittest on the right hād of thy father, draw me vpward towards thee, that I may run after thee in the swēt sauour of thine anoyntmentes. Let me runne and not faint when thou drawest me and leadest me runnyng: draw the mouth of the soule that thirsteth after thee, vnto the high flouddes and streames of thine eternall aboundaunce & sacietie, yea draw me holly vnto thy selfe which art the liuyng well, to the intent I may accordyng to my capacitie, drinke of that whereupon I doe liue. O my God my life, thou diddest say with thy holy and blessed mouth, if any man thirst, let him come vnto me and drinke. O well of life, graunt vnto my thirstie

stie soule allway to drinke of thee, that according to thy holy & true promise, waters of life may flow out of my belly. O well of life replenish and fill my mynde full of the riuer of thy pleasure. Make my hart to be drunken as it were in thy loue, that after the maner of them that be drunken with wine, whiche forget all thynges saue the cup: so I may forget all vayne and earthly thinges, & continually haue nothing els in my remembrance but thee onely, according as it is written, I remembred God and was delited. Geue me the holy Ghost whom those waters did signifie, whiche thou diddest promise to geue to them that thirsted after thee. Graunt I beseeche thee) that I may assay to go with my hole desire and all my study toward that place, vnto the

whiche, we beleue thou diddest a-
scend the forty day after thy resur-
rection, that in this present misé-
ry I may be onely in body: but in
thought and desire, alwayes with
thee: that my hart may be there
where as thou art whiche art my
treasure worthy to be coueted, &
much to be loued, wherewith no
treasure is worthy to be compa-
red. In this great flud of this life,
where as we are tossed w̄ stormes
on euery side, there is no stedfast
standing or place high inough a-
boue the waters, no not for the
foote of a doue to rest vpon, in this
(I say) there is no safe or quyet
peace: no where any sure rest: e-
uery where battaile & strife: eue-
ry where enemies and fightynges
without dores, and feare at home
within dores. And forasmuch as
the one part of vs is heauēly, and
the

the other earthly: our body which is corrupted, doth loden and is burdenous vnto the ſoule. Therfore my mynde whiche is my fellow and frend, beyng wery with wanderyng forth of the way, is ſicke and lieth all to torne & rent of thoſe thinges which it hath paſſed by. It hungreth and thirſteth greatly after dainties, and I haue nothing to ſet afore it, becauſe I am pore and a begger. Thou (O Lord) my God, art riche in all good thinges, and the moſt plenteous geuer of the daintes of heauenly ſatietie: geue meate vnto the wery, not ſuch as it luſteth after, but ſuch as is conuenient for it: gather together the diſperſed: renew and refreſh the corne. Loe he ſtandeth at the dore and knocketh. I beſeech thee by the bowels of thy mercy, wherewith thou be-

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ing the day spring from an high hast visited vs, open the hand of thy pitie to a wretche that knocketh, and vouchsafe mercifully to bid him enter into thée, and that he may rest with thée, and be refreshed of thée, whiche art the liuing and heauenly bread, wherewith whē he is once fed, and that his strength is commed to him agayne: he may ascend vnto more high thinges. And being lifted vp vp out of this vale of miserie and teares, with the winges of his godly desire, he may flye vnto the heauenly kingdome. Let my spirite (O Lord I beseech thée) take winges as an Egle, and fly without fainting, let it flye and come to beautifulnesse of thy house and to ỹ place where thy glory dwelleth, where as vpon the meate tables of thy supernall Citizens, it

may

may be fedde of thy ſecretes, in the place of thy paſture, by the moſt plentifull riuers ſides. Let my hart reſt in thee my GOD, my hart I ſay, which is as though it were a great ſea ſwelling with waues. Thou whiche diddeſt rebuke the windes and the ſea, and there was made ſtreight way a great calme: come and walke vpon the ſtouddes of myne hart, that all thinges whiche belong vnto me may be made calme and cleare, that I may embrace thee whiche art mine onely God, and that I may beholde thee whiche art the ſweete light of mine eyes, without any blynde darkeneſſe of troubleſome cogitations and thoughtes. Let my mynde flye (O Lorde) vnder the ſhadow of thy winges from heate that it being couered with the temperatnes

of

of thy pleasaunt coleneſſe, may ſing ioyfully and ſay. I will lay me downe and reſt in peace. Let my memorie ſléepe (O my God I beſeech thée) from all euils, make it to hate iniquitie & to loue righteouſnes. For what can be better or more delectable, then in the middeſt of ẏ darknes of this life, & amõgeſt ẏ manifold & bitter miſeries of ẏ ſame, to deſire feruẽtly heauenly ſwéetnes: to couet euerlaſting bleſſednes? a más mind to be held euer there, where as he may be moſt ſure to haue infallible & true ioyes. O Lord whiche for thy louyng kindneſſe art moſt worthy to be deſired & coueted of all thynges: whẽ ſhall I ſée thée: When ſhall I appeare before thy face: when ſhall I be ſatiſfied of thy glorie: when wilt thou bring me forth of this darke priſon, that

I may confeſſe thy name, ſo that afterward I be no more pricked: when ſhall I paſſe and go to that marueilous and beautifull houſe of thyne, whereas the voyce of gladnes and reioyſing doth ſound in the tabernacles of iuſt men: Bleſſed are they that dwel in thy houſe (O Lord) they ſhall prayſe thee euer worlde without ende. Bleſſed are they, yea bleſſed in deede whom thou haſt choſen, and taken into that heauenly inheritaunce. Beholde (O Lord) thy Saintes ſtoriſhe before thee like vnto lilies, for they are repleniſhed with the plenteouſnes of thy houſe, and thou dooſt geue them to drinke of the flowing riuer of thy pleaſure, becauſe thou art the well of life, and in thy light and brightneſſe they doe ſee light, ſo greatly that they them ſelues,

whiche are a light, whiche was made bright by thee, O GOD whiche dost geue them light, doe shine like vnto the sunne in thy sight. O howe marueilous how faire and beautifull, how acceptable are thy mansions and dwelling places of thy house, O Lord of powers. My sinfull soule doth couet to enter into them. O Lord I haue loued the comlynes of thy house & the place where thy glory dwelleth. I asked one petition of the Lord, and the same will I require: that I may dwell in the house of the Lord all the dayes of my life. Like as the hart coueteth to go vnto the water brookes euē so doth my soule desire to come vnto thée, O God. When shall I come and appeare before the face of my Lorde? When shall I sée God after whom my soule lōgeth

the land of the liuing: For in this land of the dead, he can not be seen with mortall eyes: what shall I do wretch that I am, whiche am fettered with the heauie giues of mortalitie? What shall I doe? whiles we continue in this body, we go astray from the Lord, we haue here no abiding place for euer but we labour for one that is to come. Our free Citie is in heauē. Wo is me, me thinke I dwell amongest the barbarous nations and infidels, and not amōgest the faithful Israelites, I lead my life in the tentes of Cedar. My soule hath dwelt to lōg with them that hate peace and quietnesse. Who will geue me winges as a doue that I may flye & rest me. There is nothing that I desire or delite so much in, as to be in my Lordes com-

cõpany, it is good for me to cleaue
vnto God. Oh graunt me, (O
Lord) whiles I am in this fraile
members, to sticke vnto thée, as
it is written, he that cleaueth vn-
to the Lord is all one spirite with
him. Geue me therfore I beseech
thée, the winges of contemplatiõ,
wherewith when I am apparel-
led, I may flye vpward, and for
asmuch as euery vnlucky and in-
fortunate thing lyeth beneath: do
thou, O Lord, hold vp my minde,
lest it fall headlõg, into the lowest
bottomes of the darke valley, and
lest the shadow of the earth shuld
come betwene and separate it frõ
thée, that art the bright sunne of
righteousnes: and lest it, once hid
with the cloudes of darkenesse:
should not haue libertie, but be
letted to loke for heauenly things
whiche be aboue. Therfore I do

assay to go vpward vnto the ioyes of quietnes and peace, & vnto the delectable and pleasaunt state of light. O holde my hart with thy hand, because it can not be drawen vnto high thinges without thee. Thether doe I make hast where as most chief and principall peace reigneth and continuall quietnes shineth forth. Hold and gouerne my spirite, and take it accordyng to thy wil, that thou being a guide vnto it: it may ascend into the region and countrey of plentifulnes, whereas thou feedest Israell euerlastingly, with the fode of truth, to the intēt that there, at the least wise with my swift cogitatiō and thought, I may come nye thy wisedome, whiche remaineth aboue all thinges: ouer passeth all thinges & gouerneth all thynges. But alas there be many thinges,

whiche

whiche whē my ſoule would flye vnto thæ, doe crye out vppon it. Commaunde them all, O Lord to hold their peace, and ſpeake not vnto me. As for my ſoule it ſelfe, let it geue neuer a worde to anſwere. Let it paſſe by all thinges. Let it clime aboue all thinges ẏ be created and come vnto thæ, and that it may faſtē the eyes of faith vpon thæ, whiche art the onely creator of all thinges. Let it conuert vnto thæ, and be bent towardes thæ. Let it thinke vpon thæ by meditation & contēplation. Let it lay thæ before his eyes for it ſelf, let it rolle & toſſe thæ in his hart: thæ I ſay whiche art the true and chief goodneſſe, and the ioye that will remayne euer without ending. There is ſurely many contemplations, in the whiche mans ſoule is marueilouſly fed of thæ.

But in none of them is my ſoule ſo much delited, nor yet hath ſo good reſt in, as in thée: and when as it thinketh vpon thée, and hath thée onely in contemplation. Oh how much is thy ſweetneſſe, O Lorde, how merueilouſly dooſt thou inſpire the hartes of them that loue thée? How delectable is thy loue, the fruition wherof they haue that loue nothing but thée: they ſéeke for nothing els, they couet to thinke of nothing elles. Happy are they whoſe onely hope thou art, which haue no truſt but in thée onely and all their whole worke is prayer. Bleſſed is he that ſitteth ſolitarely alone & holdeth his peace, and ſtandeth vpon his warde that he is ſet to keepe, cõtinually day and night, that yet whiles he is in this frayle body, he may be able to taſt ſomewhat

thy

thy pleasauntnes. I requite thee by those thy woũdes which bring health vnto vs, whiche woundes thou sufferedst vpon the crosse for our health, out of the whiche thy precious bloud wherewith thou redeemed vs, did distill and drop downe: wounde this my sinfull soule, for the which also thou didst vouchesafe to dye. Wounde it (I say) with the fyry & mightie darte of thy great charitie. For y word of God is liuely and effectuous: & more pearcyng and sharpe then any two edged sword. Thou, O chosen darte & most sharpe sword, whiche art able by thy power to pearce through the hard shield or buckler of mans hart, fasten and sticke the shaft of thy loue in my hart, that my soule may say vnto thee, I am wounded with thy charitie, so that forth of that same

wounde of thy loue, teares may flow moſt plenteouſly both day & night. Strike O Lorde, ſtrike I beſeeche thee, this moſt indurated and hardened mind of mine with the ſharpe darte of thy loue, and pearce it deeper and deeper into the inermoſt partes therof by thy mightie power, and ſo bring out of my head, aboundaunce of water, and out of mine eyes a very well of teares continually running through the great affect and marueilous deſire to ſee thy glory, that I may mourne day and night without taking any cõfort in this life, vntill in thy heauenly wedding chamber, I may ſee thee my welbeloued and beautiful ſpouſe, my God and my Lord. And that there when I ſee thy glorious, marueilous and beautifull face, full of all ſweetnes, together with them

them whiche thou hast chosen: thē I say, I may worship humbly thy maiestie: and there at the last beyng replenished with heauenly and vnspeakeable reioysing of euerlastyng gladnes, I may euen cry out with them that loue thee (saying) Beholde that whiche I haue long desired now I haue obteined. For I am ioyned in heauē vnto him, whom when I was in earth, I loued with al my strēgth: with all my charitie I embraced him, vnto whom with all my loue I did sticke and cleaue. Him do I prayse, blesse and worship that liueth & reigneth God world without end. Amen.

A prayer in time of tribulation.

HAue mercy on me (O Lord) haue mercie on me a most wret-

wretched ſinner, whiche do commit wickedly, and do ſuffer therfore worthely, whiche doe ſinne cõtinually, and ſuffer thy ſcourge therefore dayly. If thou take my dayly tribulation as a recompẽce for the euils whiche I haue committed: then it is not ſo much that I ſuffer. For it is a great deale more greuous which I hãue treſpaſſed, then that whiche I do ſuffer. Thou art iuſt, O Lord, and thy iudgement is accordyng to right. Yea all thy iudgementes are iuſt and true, and thou, O Lord our God, art iuſt and righteous: for there is none iniquitie in thée. Thou doſt not vniuſtly, nor yet cruelly ſcourge and punith ſinners, O almightie & mercifull God, whiche when we had no beyng at all diddeſt mightily create and make vs. And whẽ we were

were lost by our owne fault, thou by thy pitie and goodnes, marueilously diddest recouer vs. I know and am very certaine and sure, that our life is not ledde by soden motions, but it is disposed and gouerned of thée, O Lord our God. Whereby I knowe thou takest care for all men, and most chiefly for thy seruauntes, whiche haue put their whole hope in thine only mercy. Therfore do I beséeche and hũbly require thée, that thou wouldest not deale with me according to my sinnes, wherewith I haue deserued thine angre: but according to thy great mercifulnesse, whiche exceadeth yea the sinnes of the whole world. Thou, O Lorde whiche outwardly dost punish and scourge, graunt me inwardly a patience that will neuer fayle, so that thy prayse neuer de-

depart awaye from my mouth. Haue mercy on me, O Lord, haue mercy on me and helpe me, as thou thinkeſt beſt to be moſt neceſſarie for my body and ſoule. Thou knoweſt all thinges, thou canſt doe all thinges, which liueſt for euer and euer.

A very deuout prayer to the ſonne.

O Lord Jeſu Chriſt ſonne of the liuing God, whiche being vpon the croſſe with thy hãdes ſpread abroad for the redemption of all mankind diddeſt drinke the moſt bitter cup of thy paſſion, I beſeeche thee that thou wouldeſt vouchſafe to geue me helpe this day & euer. Lo, I a poore wretche come vnto thee, whiche art riche, a ſinner vnto thee that art mercifull. Let me not returne home cõtem-

temned & despised with nothing. I beyng a hungred, let me not leaue of fasting. I come vnto thée as though I were famished, let me not go away vnfed. Although before I eate, I sigh and sorrow: yet after my sorrow, geue me somwhat to eate. First of all good Iesu, I acknowledge before thy maiestie myne vnrighteousnesse towardes thee. Behold, O Lord, I was conceiued in sinne & borne in the same: and thou didst wash them of from me, and sanctified me: but I afterward defiled my selfe with bigger and more grenous sinnes. For I was borne in sinne of necessitie, because I could be borne none otherwise. But afterwards I rolled my selfe willingly in sinnes. Neuertheless thou, O Lord being mindefull of thy pitie, diddest take me out of the

the houſe of my carnall father, and out of the tentes of the vngodly, and haſt inſpired me and put me in mynde to folow thee, with the generation of them that ſeeke thy face, of them that walke in the right pathe, of them that abide and continue amongeſt the lillies of chaſtitie: and of them that ſit downe together with thee at ſupper of moſt ſcarcitie & leaſt exceſſe. But I an vnkinde perſon, forgetting ſo many great benefites, after that I was entred into Religion and holynes did commit many vnlawfull thynges. I dyd offende wonderfull vngraciouſly: and where I ſhould of right, haue amended myne euill life, and left my ſinnes: I heaped ſinnes vpon ſinnes, and theſe be the euils, O Lorde, wherewith I haue diſhonored thee, and haue ſpotted and defi-

defiled my selfe (whom thou didst create after the similitude and likenesse of thyne owne selfe) with pride, vayne glory and other many euils wherewith mine vnlucky soule is vexed, punished, torne and destroyed. Behold, O Lord mine vnrighteousnes is gone ouer my head and are like a sore burden, ouer heauy for me to beare. And except thou, whose propertie is euer to haue mercy and to forgeue, do lay vnder me the right hand of thy maiestie: I shalbe constrained miserably to sinke into the deepe and be drowned. Geue heed, O Lord God & behold, because thou art holy, Looke how mine enemie assaulteth me saying, God hath forsaken him, I wil persecute him & catch him, because there is no mã that will deliuer him. But thou Lord how long? Turne agayne & deliuer my soule, saue me for thy mercies sake. Haue mercy vpon thy sonne, whom thou hast brought forth with no small sorow & payne, and be not so extentife vnto myne euilnes, that ỹ forget thine owne goodnes: what father is there but he will deliuer his sonne? yea & what father is there

that will not correct his sonne and chastē him: but with the rod of pitie. Therefore, O father & Lord, although I be a sinner yet can I not chuse but be thy sonne, because thou hast made me, and made me again whē I was mard with sinne. Repaire and amende me now, O Lord, but first of all, I beyng mended and chastised with thy scourge, deliuer me to thy sonne. Can a mother forget the child she bare of her wombe, & surely, although she sometymes be forgetfull: yet thou (O father) hast promised not to forget vs. Behold I cry and thou doost not heare me. I am vexed with sorrow and thou cōfortest me not. What shal I say: or what shall I do, most wretched caitife that I am: I beyng desolate of so great comfort, am cast out from the sight of thine eyes. Wo be vnto me: from how great goodnesse, into how great a mischief am I falle: whether purposed I to go, and whether am I come: where am I: and where am I not: who did I studie to attaine vnto: and what euils haue I obteined: I sought for good thynges, & behold I haue found trouble

and

and care. Behold now I am in the state of death, and Iesus is not with me. And surely it were better for me to haue nothyng at all, yea no beyng at all: then to be without Iesu. It is better not to lyue then to lyue without lyfe. And thou O Lord Iesu, where be thyne old mercyes? wilt thou be angry towardes me for euer? Be pacified I beseech thee, and haue mercy vpon me, and turne not thy face away from me, whiche to the intent thou mightest redeeme me, diddest not turne away thy face from them that rebuked thee and spitted vpon thee. I confesse and acknowledge that I haue sinned & my conscience deserueth damnation, and the penaunce that I am able to do is not sufficient to make amendes for mine iniquities. But sure and certaine I am that thy mercy exceadeth all offeces that a man can do. Oh do not (I beseeche thee most pitifull Lorde) wute my heynous sinnes against me, that thou shouldest enter into iudgement with thy seruaunt. But accordyng to the multitude of thy mercies, cresse and blot out mine iniquities. wo

be vnto me wretch that I am, when the day of iudgement commeth, & the bookes of consciēces shalbe layd wide open: whē it shalbe sayd of me. Lo, looke vpon this felow and his workes: what shall I doe then, O Lord my God, when the heauēs shall reuele & shewe forth mine iniquitie, and the earth shall arise vp & testifie mine iniquitie, agaynst me? Behold I shalbe able to geue neuer one word to aunswere, but to stand in thy presence tremblyng, quaking, vtterly confounded and holdyng downe my head for shame. Alas wretche that I am, what shall I say? I will cry vnto thee, O Lord my God. why am I consumed and fretted with holdyng my peace? But if I should speake: my griefe would not cease. And if I hold my peace: I shalbe most vtterly vexed within me. Mourne O my soule, and lamēt as a widow for her first husband, that she had in her young age. Soule wretche & cry out with weeping because thy spouse Christ hath forsaken thee, O God almightie let not thine angre fall vpō me: because that if thou lay so much to my charge as is

due

due for my sinnes: it is so much that I can not receiue it. Surely my power is not able for to suffer or beare it. Haue mercy vpon me least I despayre. But in despayring I will take hart to me and be somewhat cõforted. For although I haue committed so much that thou mayst condemne me worthely: yet thou hast not lost that wherewith thou wast wont to saue sinners, neither doost thou reioyce at the destruction and losse of them that dye, yea to the intent that dead men might liue, thou thy selfe didst dye: and thy death did kill the death of sinnes. And if they were reuiued againe and did liue by thy death: I beseeche thee, let not me dye, now that thou liuest. Send downe thy hand and power frõ hye, and deliuer me out of the hãdes of myne enemies, that they reioyce not ouer me and say, let vs deuoure him. who euer (O good Iesu) needed to mistrust of thy mercy? which when we were thine enemies didst redeeme vs with thy bloud, and reconciled vs vnto God? Behold, I beyng hid vnder the shadow of thy mercy, do come vnto the throne of thy

glory requiring, and I do runne crying & knocking vntill thou take pitie vpō me. For if thou didſt call vs to pardō and forgeuenes before we laboured for pardon: how ſoone ſhall we obteine forgeuenesſe when we aſke it? Do not remember, O moſt bountefull Jeſu, thy iuſtice toward a ſinner: but thinke vpon thy liberalitie and gentlenes toward thy creature. Do not remēber thine angre toward the giltie, but remember thy pitie and mercy towarde a wretche. Forget me in that I proudly did prouoke and moue thee to wrath: and looke vpon a wretch that calleth vpon thee. For what is Jeſus but a Sauiour? Therfore, good Jeſu, for thine owne ſake, ariſe and helpe me: & ſay vnto my ſoule. I am thy health and thy ſafegarde. I preſume much & am very bold of thy goodneſſe (O Lorde) becauſe thou dooſt teache vs to aſke, to ſeeke and to knocke, wherefore I being admoniſhed by thy word do aſke, ſeeke & knocke. And thou, O Lorde that commaundeſt vs to aſke, make me able to receiue. Thou that geueſt counſell to ſeeke, graunt that I

may

may finde. Thou that teacheſt vs to knocke, open to me when I knocke, and confirme me which am vnſtable and wauering, reſtore me that am loſt, rayſe me that am dead: and vouchſafe to direct and gouerne in thy fauour all my ſenſes, my thoughtes and doynges, that from henceforth I may ſerue thee, I may liue toward thee, and that I may commit my ſelf vnto thee. I know (O my Lord) that through this that thou haſt made me, I owe and am in det vnto thee euen myne owne ſelfe: and becauſe thou haſt redeemed me and waſt made man for my ſake: for this (I ſay) I owe vnto thee more then my ſelfe. Loe I haue no more: neither can I geue that whiche I haue vnto thee, without thee. But do thou take me and draw me vnto thee, that I may be thyne in folowyng and louyng thee: like as I am thine in condition and creation, whiche lyueſt and reygneſt worlde without end. Amen.

FINIS.

¶A Table of S. Austens Prayers contained in this Booke.

A Prayer wherein, thorough cõmemoration of Christes passion: we desire pardon of our sinnes & continuance in vertue and godlines. 65

A prayer wherin man confesseth him selfe to be the cause of Christes passion. 67

Here doth man declare vnto God the Father, that the passion of his sonne was for his reconciliation & attonment with God. 71

A deuout Prayer to the holy Ghost. 76

A Prayer to the holy Trinitie. 77

In acknowledging of almightie God and his maiestie. 78

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Of the trust whiche a soule ought to haue in our Lorde Iesu and in his passion. 82

Of the exceedyng loue of the euerlasting Father towarde mankinde. 84

Of ỹ double nature of Christ whiche hath mercy vpon vs and maketh intercession for vs. 87

Of the thankes whiche man ought to geue vnto God for the benefite of his redemption. 89

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A prayer declaryng with how great miseries this life is replenished. 96

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A cõplaint that we be not moued nor pricked in our contemplation & prayer like as the aungels be, which tremble at the sight of God. 100

A very deuout prayer for the geuing of thankes. 102

A prayer wherin mans minde is very much and plentuously styrred and moued, if it be sayd in quietnesse. 108

A prayer in tyme of tribulation. 117

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¶ *The end of the Table.*